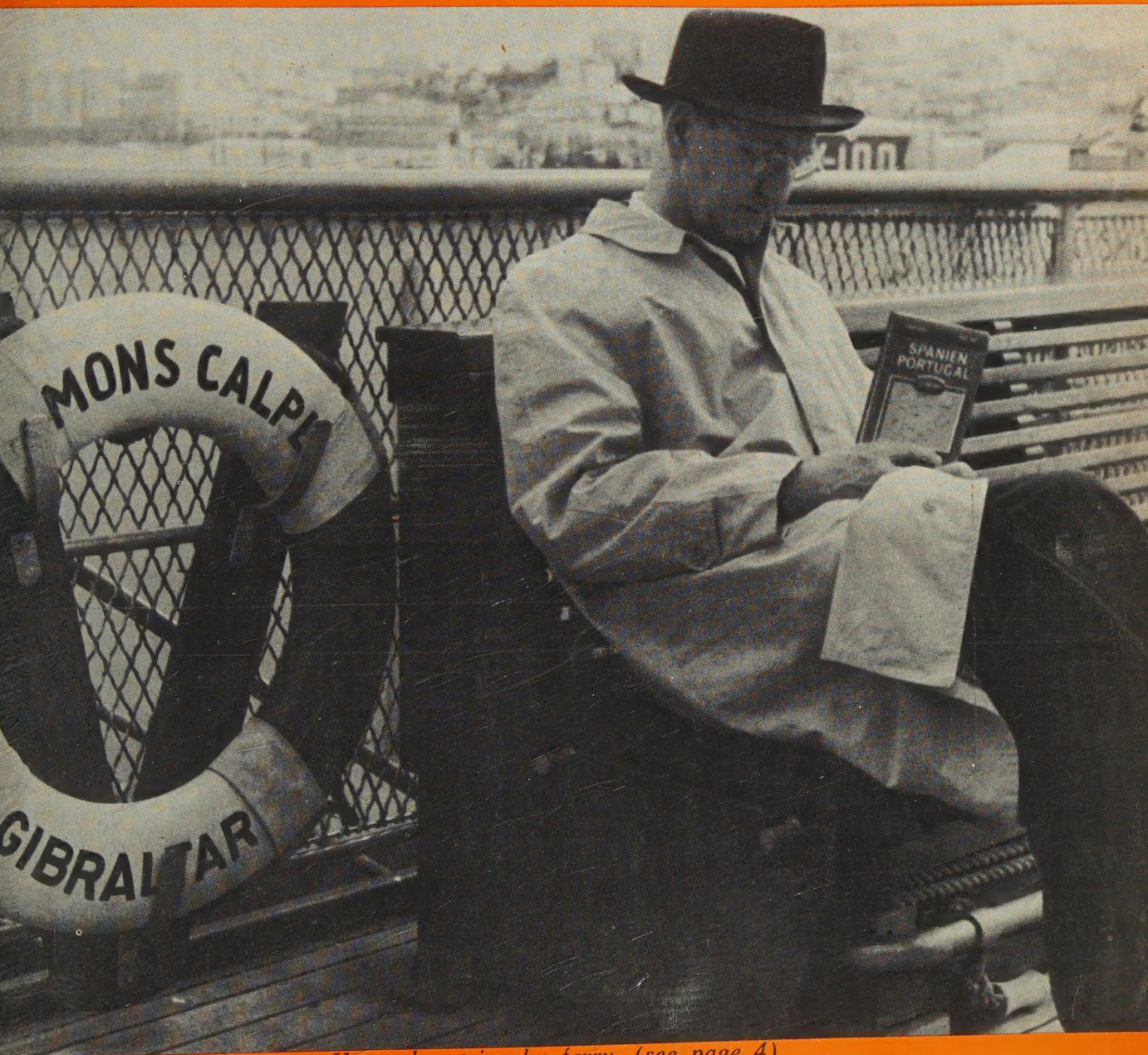


he

Lutheran Witness

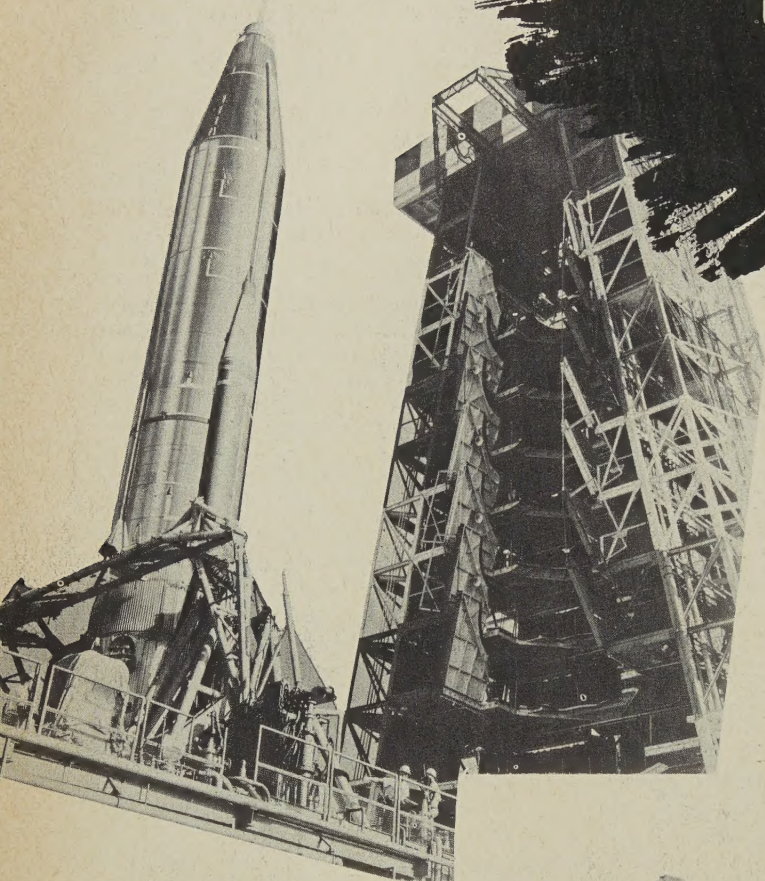
March 7, 1961



He makes trips by ferry (see page 4)

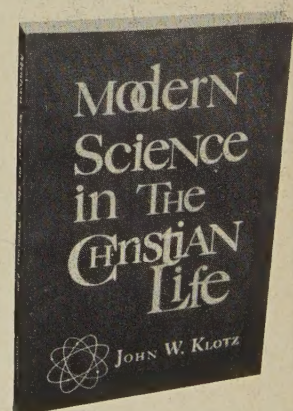
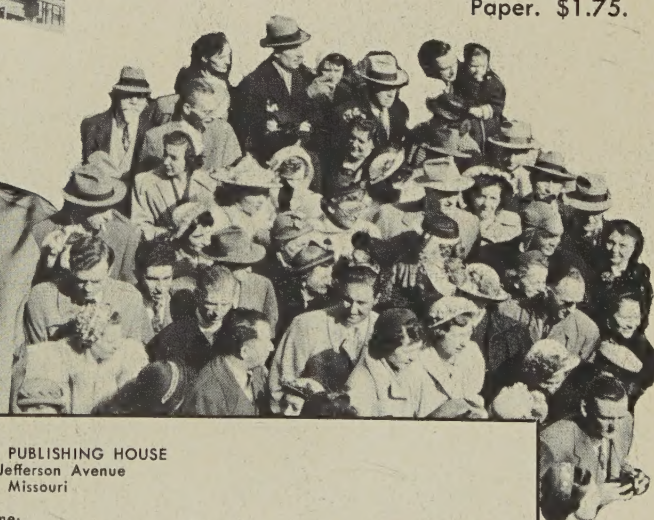
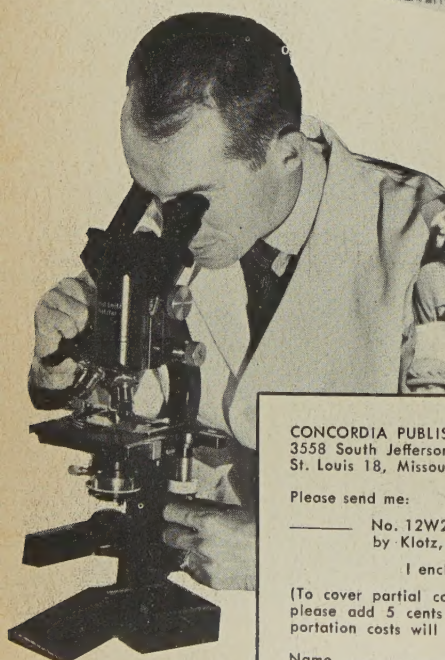
- * *Walther's Loyalty to the Divine Word*
- * *Preview of the Recessed Convention
of the Synodical Conference*

What does science have to do with your faith?



Today, when space exploration and technical advancements make headlines regularly, you'll want to know how modern science relates to your Christian faith. Or perhaps you've wondered whether there's any tie-up at all.

A new book, *Modern Science in the Christian Life* by Dr. John W. Klotz, takes a probing look — from a Christian point of view — at our scientific age. It points out the many blessings God gives through science, analyzes conflicts between science and religion, and discusses such problems as the population explosion, euthanasia, radiation, and automation. *Modern Science in the Christian Life* is an important and timely book for the informed Christian. Paper. \$1.75.



CONCORDIA PUBLISHING HOUSE
3558 South Jefferson Avenue
St. Louis 18, Missouri

Please send me:

_____ No. 12W2152, MODERN SCIENCE IN THE CHRISTIAN LIFE,
by Klotz, @ \$1.75

I enclose \$ _____ ☐ Bill me

(To cover partial cost of shipping and postage — on all CASH ORDERS — please add 5 cents for each dollar of your total purchase. Actual transportation costs will be billed on all CHARGE ORDERS.)

Name _____

Address _____

City _____ Zone _____ State _____

Concordia
PUBLISHING HOUSE
SAINT LOUIS 18, MISSOURI

Lorenz F. Blankenbuehler
Editor Emeritus
Martin W. Mueller, Editor
ert W. Galen, Editorial Assistant

CONTRIBUTORS

Baerwald, C. A. Behnke, L. F. Brose, Coates, W. J. Danker, A. U. Deye, Eggers, C. A. Gieseler, E. H. Hein, C. C. Janzow, A. F. Katt, E. A. Kettucille Klaas, A. P. Klausler, E. F. E. F. Kraemer, A. R. Kretzmann, Manz, R. K. Menzel, G. W. Mun, R. F. Norden, R. D. Preus, R. S. Meyer, J. M. Runge, O. C. Rupprecht, R. Sauer, F. E. Schumann, P. M. O. E. Sohn, L. W. Spitz, M. J. Theodore Stolp, Omar Stuenkel, Temme, H. F. Warneck, A. F. Wedel, Zuelsdorf.

EDITORIAL BOARD

m F. Baehr, George J. Beto, Harry ankworth, Vernon H. Koehler (secre- Carl T. Koester, Louis P. Lochner, L. Lueker, William E. Wessler, Ro- P. Wiederaenders (chairman).

al organ of The Lutheran Church—uri Synod. Published biweekly by Con- Publishing House, O. A. Dorn, al Manager, 3558 S. Jefferson Ave., uis 18, Mo. Subscription: \$1.75 a year. d-class postage paid at St. Louis, Mo.

ch news, photos, notices, obituaries, for review, and general correspond- should be addressed to the WITNESS rial Office, 3558 S. Jefferson Ave., uis 18, Mo. The WITNESS cannot ntee the return of unsolicited materials.

rs and teachers should report ordina- installations, and new addresses to Statistical Bureau, Lutheran Building, N. Broadway, St. Louis 2, Mo.

subscription orders and other busi- matters to your local church agent, will channel them to your District ess business office. Changes of address nonorder mail concerning your sub- tion may be sent to the publisher. Send encil impression of your old address a recent issue as well as your new ess. Allow at least six weeks to process adjustment. Send to: Subscription rtment, Concordia Publishing House, S. Jefferson Ave., St. Louis 18, Mo.

ODICAL DAY at the Spring- l seminary last month brought t Missouri Synod executives he campus. Sectional meetings ng the all-day observance gave inarians an overview of the rch's administration and work. ynod's President, Dr. John W. nken, led an open forum on trinal matters.

eated (l. to r.): Dr. Oliver Harms, First Vice-President; Behnken; Dr. George J. Beto, inary president; Arthur Ahl- we, Higher Education.

tanding: Dr. William H. Hill- , Missions in North and South erica; Dr. Henry F. Wind, ial Welfare; Dr. H. H. Kop- mann, World Missions; Dr. Ar- L. Miller, Parish Education; John E. Herrmann, Steward-

● **Some of These Members Are Overseas** • 4

A first-person report to the church by Rev. Bernard L. Danner, Synod's Armed Services Commission representative serving dependents of military personnel and civilians overseas.

● **Can God Die?** • 6

Adapted from an article by Rev. Herman F. O. Warneck, pastor of Calvary Church, Seattle, Wash.

● **They Mocked Him** • 7

Mockery to which Jesus was subjected as Prophet, King, and High Priest is discussed by Rev. Arthur F. Katt (retired), Orlando, Fla.

● **Walther's Loyalty to the Divine Word** • 9

Contributing this Walther sesquicentennial article is Dr. Robert Preus, professor of systematic theology at the St. Louis seminary. Son of former Minnesota Governor J. A. O. Preus, Dr. Preus studied at Luther College, Decorah, Iowa (B. A., 1944); Luther Theological Seminary, St. Paul, Minn.; University of Chicago; Bethany Lutheran Seminary, Mankato, Minn. (B. D., 1947); University of Minnesota; University of Edinburgh, Scotland (Ph. D., 1952); University of Basel, Switzerland; and Harvard University. He served parishes at Mayville, N. Dak.; Fisher and Trail, Minn.; and Cambridge, Mass.

● **Testing Your Religious Vocabulary** • 10

● **Preview of Recessed Convention of Synodical Conference** • 11

To help members of Synod understand the purpose of the May 17—19 meeting of the Synodical Conference, the WITNESS brings excerpts from the statements on church fellowship prepared by the doctrinal unity committees of the four constituent synods, as well as background information and a review of the problems leading up to the present intersynodical tensions.

● **What's the Answer?** • 18 ● **News** • 19

● **Deaths** • 21 ● **Notices** • 22 ● **Letters** • 23

Photo Credits: 2 (top)—A. Devaney, (bottom)—Harold M. Lambert, (center)—Philip Gendreau; 6—A. Devaney; 7—Gramstorff Bros.

Because each issue of the Witness goes into production four weeks before the date of publication, the deadline for official reports and notices is three weeks before the publication date. A one- or two-day extension can be granted upon request.





A member of Spain's Guardia Civil stands watch as Pastor Danner changes a tire 100 miles from Gibraltar.

Some of These Members Are Overseas

BY BERNARD L. DANNER



These young Christians from America renewed their baptismal vows at the altar of Trinity Church, Frankfurt, Germany.

"Can we have our baby baptized?"
"We have a 12-year-old son. Can he be confirmed?"

To most Lutheran parents these would be simple matters. Just speak to the pastor, and arrange the time and place for baptism or instruction. But this is not so easy for a sizable number of Lutheran parents. They are overseas with the military forces, State Department, or other Government agencies. Or they are civilians studying, living, or working in foreign countries.

484,000 Dependents Overseas

Can't our Lutheran chaplains take care of these people? Of course, and they are doing heroic work. But the Air Force alone has 54 installations in the European area!

Europe has its share of the reported 484,000 dependents of servicemen overseas. At this writing there are only 11 Missouri Synod chaplains in Europe, and three will soon return to the United States. Obviously thousands of our church members in Europe cannot be served by a Lutheran chaplain.

The Armed Services Commission has received names of Missouri Synod Lutherans living in 20 European countries and the Mediterranean area. There are Missouri Synod chaplains in only three of these countries and Lutheran chaplains of any synod in only eight.

Sister Churches Doing Much

Lutheran churches in Europe affiliated with our Synod are doing much to serve Americans. The Evangelical

Lutheran Church of England commissioned Rev. Rudolf Blank to minister to Americans in the Cambridge area. Rev. Floyd Bosch of northern England serves Americans in Scotland. In London, Tyndale, Holy Trinity, and St. Andrew (South Ruislip) Churches welcome Americans in and near London.

Rev. Hans-Lutz Poetsch, a German Lutheran pastor, each month travels from Bremen to Bremerhaven to conduct services in English at the Staging Chapel. In Paris Rev. Bernard Gaudin, a former French Army officer, serves a congregation and prepares the Lutheran Hour in French), conducts regular English services at the St. Etienne Chapel and instructs American chaplains for confirmation.

Other European pastors have been helpful in many instances. Americans who speak the local language work in local churches. A few have joined congregations where they are needed.

Many, however, are like the families in Lisbon with a baby to be baptized three days' drive from the nearest Missouri Synod pastor. There are families on islands in the Mediterranean, several air hours away from any Lutheran pastor.

Services in Madrid, Cyprus

Into this situation the Armed Services Commission three years ago came to serve throughout Europe. It makes trips by automobile, airplane, boat, train, and bus to hold services in areas without a Lutheran chapel or church.

"Welcome to Pastor Danner" topped the cake when Lutherans at Sidi Slimane, Morocco, entertained their pastor after a service.



army, Navy, and Air Force chap-
s of many denominations have been
operative in arranging and publiciz-
these Lutheran services. They often
ke telephone calls, reminding people
"your Lutheran pastor will be
for a service tonight."

Occasionally arrangements are made
individuals. In Madrid such a Lu-
ran service was attended by 96
ple. In Cyprus I intended to visit
man, but he proved to be a Marine
gent who had found other Lu-
rans. Eleven persons attended
service quickly arranged at the club.
Often private services are held in
homes of isolated people. Such
ices enable members of our church
only to receive Holy Communion
d to have their children baptized, but
o to discuss problems and to meet
ow Lutherans. For children and
ospective adult members there are
firmation courses by correspond-
ce. For all children who cannot
end a Lutheran Sunday school, Sun-
y School by Mail provides the same
ncordia lessons which are used at
me.

A family in Scotland reported that
ir lessons arrived in the middle of
e quarter; so they had Sunday school
ery night for a week. By taking cor-
ondence courses children need not
errupt their training or enter a new
ystem" each time they move. Should
ey be ill or on a trip, they can still
ve their lessons. When they return
the States, they are in step.

Frankfurt — Base of Operations

Trinity Lutheran Church in down-
town Frankfurt, Germany, graciously
offered its newly constructed church
and youth building for Sunday school,
services, and meetings. The pastor of
this congregation is Rev. Wilhelm Rehr,
whose father graduated from our
Springfield seminary. Frankfurt has
become the base of our operations in
Europe.

Lawrence Lillegard, an American
seminary student doing additional work
at the Lutheran seminary at Oberursel
near Frankfurt, organized the Sunday
school and held services until I arrived
in March 1958. Today about 100 peo-
ple attend services, and we have 22
adults in the Bible class. More than
30 children attend our Sunday school.
Our teachers are taking their sixth
teacher-training course.

Trinity has the first European chap-
ter of the Lutheran Women's Mission-
ary League, which meets monthly.
These women have given assistance to
the seminary at Oberursel, the Lutheran
Boys' Home in Berlin, and the Nigerian
Mission at Eket.

Liza Was Baptized

Synod's Armed Services Commission
is charged with the spiritual care of
all members of our church who are
U. S. citizens serving overseas in any
capacity. The Commission should re-
ceive the names of wives and children
of servicemen, even if the military man
is not a member of our church. The
same applies to all civilians.

One couple in Italy wrote to Con-
cordia Publishing House for the address
of a Lutheran pastor in Germany who
might be able to baptize their baby.
The letter was referred to me through
the Armed Services Commission just
as I was about to make a trip to Italy.

Within a few weeks little Liza was
baptized.

Not on Commission's Files

In 1959 our Synod dropped 28,505
communicant members from the rolls.
Some of these members are overseas.
On a single trip to Italy I met 13 in-
dividuals or families who named Mis-
souri Synod churches as their home
congregation. But these Missouri Synod
Lutherans were not on the Armed Ser-
vices Commission mailing list.

It is important that people in such
isolated places receive *Portals of Prayer*,
Loyalty — Christ and Country, and
other literature sent by the Commission.
They should by all means be remem-
bered by their home congregations.

Weekly group worship services are
provided by the Commission for those
who are willing to gather groups of
worshippers and have a reading service.
Some of the services at Trinity Church
in Frankfurt are recorded on tape and
sent to isolated individuals or groups.

Whatever the effect of the recent or-
der to reduce personnel and spending
overseas, it will still be the responsibility
and aim of the Lutheran Church to
assure its members in all parts of the
world that they are part of the body
of Christ. They are not forgotten.



*"Crown of Thorns" lesson in the nursery department
Pastor Danner's Sunday school at Trinity
Church, Frankfurt*

*In SHAPE Chapel, Paris, Pastor Danner baptized Clifford
Wayne Handy, whose parents are members of St. Peter's
Church, Three Rivers, Mich.*



Can God Die?



During a period of deep dejection — so the story goes — Martin Luther noticed his wife Kate moving about solemnly, clad in the black of mourning.

"Who has died?" he inquired.

"God!" she answered.

"Kate," he scolded, "don't talk foolishness!"

"Well, my dear Doctor," she countered, "from your gloomy appearance I supposed God must have died."

Foolishness! God cannot die!

Or can He?

One of the true-false statements in the Concordia Leadership Training course on "Fundamental Christian Beliefs" reads: "Because of the personal union of the two natures in Christ, it is correct to say, 'God died on the cross.'" In preliminary tests more than 90 per cent of the members of several adult instruction classes marked this statement false. So did 70 to 80 per cent of three different Sunday school staffs who took the course.

"False" comes quite naturally, for how can God die? How can God be in an extremity of physical pain and say, "I thirst"? How can God writhe in the depths of soul agony and cry, "My God, My God, why hast Thou forsaken Me?"

Jesus, this "man of sorrows and acquainted with grief," this spear-pierced corpse consigned to the tomb — how could He possibly be "the Mighty God"?

They Should Have Known

Yet even the servants of the high priest coming upon Him with swords and staves should have recognized that Christ was more than a man. A word from His lips hurled them backward to the ground. A touch of His hand restored to Malchus the ear severed by Peter's sword. They should have known that He was in command, that He was indeed the Lord of all.

Out on the hill of death some may have thought Jesus would meet the challenge "Save Thyself" and come down from the cross. But of all those who watched Him die only a contrite criminal and a shaken centurion saw the truth clearly enough to confess it: "Lord, remember me when Thou comest into Thy kingdom." . . . "Truly, this was the Son of God!"

Those who knew Jesus best should have owned Him as their Lord. Yet we find them men of little faith and slow to believe. First they did not think it possible that the living Christ could die; then they refused to grant the possibility that the dead Christ could be alive. Only when they saw the risen Lord and heard His voice was this conviction fixed in their hearts — the God-man who rose is *the God-man who died*.

Mystery

And this conviction they proclaimed with joy and vigor. Who was crucified? "The Lord of Glory" (1 Corinthians 2:8). Who was killed? "The Prince of Life" (Acts 3:15). Whom are pastors to feed with the Word of Life? The

church which God "purchased with His own blood" (Acts 20:28). In what way we surely perceive the love of God "Because *He* laid down His life for us" (1 John 3:16)

A mystery is here, something that cannot be explained, something beyond human comprehension. The apostle Paul can only label this mystery "that which was without controversy." The very idea of death is so alien to Him who is the eternal whose being is from everlasting to everlasting, that in itself the divine nature of Jesus could not die.

Yet the truth revealed in the Scriptures is the same truth we confess in the Nicene Creed: "Jesus Christ, the Very God of Very God . . . of one substance with the Father . . . suffered, was buried." According to His assumption of human nature "He was put to death for us in the flesh" (1 Peter 3:18). God became man that He might die and through death "destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

Certainty

By assuming man's human nature in order to die, God not only made the "impossible" possible for Himself but also accomplished the "impossible" for us. No mere man could possibly redeem his brother nor give God a ransom for him, for the redemption of our soul is precious (Psalm 49:7, 8). Now we can be certain that we are redeemed because the redemption price was the "precious blood of Christ, a lamb without blemish and without spot," so that our "faith and hope may be in God." (1 Peter 1:18-21)

Because God died for us in the person of Christ, we can have the ultimate certainty of a sufficient ransom for redemption and complete conquest over death and the devil.

Surely this most exalted truth that "God, the mighty Maker, died for the creature's sin" invests our special Lenten and Holy Week services with eternal significance. Day and night angels sing: "Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

Yet not for the holy angels, confirmed in their bliss, was the Lamb slain, but for us, hellbound and crucified through sin. And shall we who have been washed our robes and made them white in the blood of the Lamb (Rev. 7:14) refuse to join in that worship on earth — for whom God died?

They Mocked Him

Our Prophet, King, and High Priest

By Arthur F. Katt

Matthew 27:29 — *They mocked Him*
 Matthew 27:31 — *They . . . mocked Him*
 Matthew 27:41 — *(They) mocked Him*
 Mark 15:20 — *They . . . mocked Him*
 Mark 15:31 — *(They) mocked Him*
 Luke 22:63 — *(They) mocked Him*
 Luke 23:11 — *(They) mocked Him*
 Luke 23:36 — *(They) mocked Him*
 Matthew 27:39 — *(They) derided Him*
 Matthew 27:44 — *(They) reviled Him*
 Mark 15:29 — *(They) derided Him*
 Mark 15:32 — *(They) reviled Him*
 Luke 22:65 — *They reviled Him*
 Luke 23:11 — *(They) treated Him with contempt*
 Luke 23:35 — *(They) scoffed at Him*
 Luke 23:39 — *(He) railed at Him*



When we think of our Lord's Passion, His bodily sufferings, notably His scourging and crucifixion, come to mind. But greater by far were the spiritual sufferings He endured in His trial.

One phase of our Savior's torture was the *mockery* which accompanied His suffering. This bitter ridicule runs like an ugly thread through the entire Passion story. And was it not foretold? "He was despised and rejected by men; a man of sorrows, and acquainted with grief; and, as one from whom men hide their faces, He was despised, and we esteemed Him not." (Isaiah 53:3) "I am a worm and no man, scorned by men, and despised by the people. Who will see Me *mock* at Me." (Psalm 22:6, 7)

Said Jesus Himself: "Behold, we are coming up to Jerusalem, and everything that is written of the Son of Man by the prophets will be accomplished. For He will be . . . *mocked* and shamefully treated and spit upon." (Luke 18:31-33)

Mocked at the Midnight Trial

At the illegal midnight trial before Caiaphas, Jesus testified that He was the Christ, the Son of the living God. He added that His judges would see the Son of Man seated at the right hand of Power and coming in the clouds of heaven. After the high priest

called His statements blasphemy, the court sentenced Jesus to death.

When a judge today must sentence a man to death, he does so reluctantly, adding with all sincerity: "May God have mercy on your soul!" But what was done in this instance? Immediately "some began to *spit* on Him," that is, some of the Jewish judges. Having cried, "He deserves death," they "*spat* in His face," the chief priests, scribes, and elders.

If some 40, 50, or even 60 of the 70 judges abstained, there were still 10, 20, or 30, if not more, who stooped to this disgraceful vilification of our Lord. Just picture it, supreme judges spitting in the face of the holy Jesus!

To their spitting they added blows, not merely slapping His face with the palms of their hands but actually striking Him with clenched fists. They also indulged in this horseplay, the servants joining in this mockery: They blindfolded Jesus, covering up His face. Then circling around Him, they took turns striking Him in His face, calling out in turn, "*Prophecy* to us, you Christ! Who is it that struck you?" "And they spoke many other words against Him, reviling Him."

Prophetic Office Ridiculed

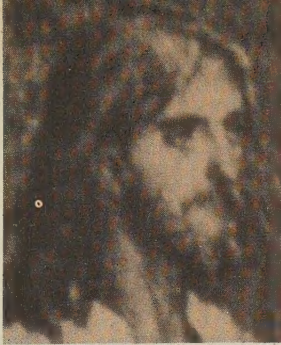
On three different occasions the people had recognized Jesus as the great Prophet spoken of by Moses. "A great

Prophet has arisen among us!" they said. "This is indeed the Prophet who is to come into the world!" "This is the Prophet Jesus from Nazareth!" Even after His death His disciples said: "Jesus of Nazareth, a Prophet mighty in deed and word before God and all the people!"

Jesus had foretold in detail His entire suffering and His resurrection on the third day. Early in His ministry our Lord said, "Destroy this temple, and in three days I will raise it up!" This very prediction was misconstrued at His trial before Caiaphas — as if Jesus had been talking about the temple in Jerusalem! At the trial Jesus also predicted His sitting at God's right hand and His coming on the clouds of heaven.

But Jesus as Prophet was much more than a mere predictor of future events. In Bible language every true messenger of God is a prophet. A prophet is one called to declare the truth of God's Word. Jesus was the great Prophet of whom alone it could be said: "No one has seen God; the only Son, who is in the bosom of the Father, He has made Him known."

Jesus' office as Prophet consisted in this, that by word and deed He revealed Himself as the Son of God and the Redeemer of the world. This He had just done before the highest court of His people. Under oath He had declared Himself to be the Messiah, the



They Mocked Him

promised Christ, and the Son of the living God.

For this prophetic utterance Jesus was now ridiculed and abused. Mocking and deriding Him, judges and servants heaped bitter scorn upon Him, crying, "Prophecy to us, you Christ! Who is it that struck you?"

Royal Claims Questioned

Before Pilate, Jesus' royal kingship was questioned. His regal claims were misconstrued — as if He had pretended to be an earthly king in opposition to Caesar! His foes charged: "We found this man . . . forbidding us to give tribute to Caesar, and saying that He Himself is Christ, a king!"

When Jesus had entered Jerusalem only five days earlier, the whole multitude of the disciples had acclaimed Him as their King, crying: "Blessed be the King who comes in the name of the Lord!" A great crowd of pilgrims, gathered in Jerusalem for the Passover, had gone out to meet Him, taking palm branches and crying: "Hosanna! Blessed be the King of Israel, who comes in the name of the Lord!"

But when Pilate questioned Jesus concerning His kingship, Jesus answered, "My kingship is not of this world; if My kingship were of this world, My servants would fight, that I should not be handed over to the Jews; but My kingship is not from the world!" And when Pilate further asked: "So you are a king?" Jesus answered: "You say that I am a King. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice!"

Kingly Office Caricatured

In an attempt to satisfy the insistent demand of the Jewish leaders for the punishment of Jesus, Pilate gave orders to scourge Him. After this most inhuman treatment the second major exhibition of mockery took place.

The soldiers put a scarlet cloak around Jesus, dressing Him up like a king in royal purple. Twisting some

sharp thorn twigs into a crown, they placed it on His head as a royal diadem. Into His hands they put a stick, His royal scepter. They paid mock homage to Him, kneeling and bowing before Him in jest.

"Hail, king of the Jews!" they said. Then also these vile wretches *spat* into the face of Jesus. And taking from Him the stick, they struck His thorn-crowned head with it and slapped His face. Thus Jesus' royal kingship was derided and ridiculed.

When Pilate led Him scourged and so adorned before the people, they cried, "Away with Him, crucify Him!" When Pilate once more feebly countered, "Shall I crucify your King?" the chief priests answered, "We have no king but Caesar!"

Mockery on Calvary

On Calvary stood three crosses, bearing their victims. Jesus was crucified between two criminals. His foes had done their worst. They were now putting Him to death by the cruellest method devised by men — crucifixion.

But again, Jesus had to endure more than physical suffering. As His first condemnation had been followed by vile mockery, as His scourging had given rise to a flood of bitter scorn, so now His crucifixion unleashed wild torrents of blasphemy. Here at length all seemed to join — passers-by, chief priests, scribes, elders, soldiers, malefactors. Jews and Gentiles combined to pour out bitterest scorn on the innocent, dying divine Savior.

Those who were *passing by* mocked Him, shaking their heads and saying: "Aha! You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

The *chief priests*, with the *scribes* and *elders*, mocked Him, saying: "He saved others; He cannot save Himself! He is the King of Israel; let Him come down from the cross, that we may see and believe! He trusts in God, let God deliver Him now, if He desires Him; for He said, 'I am the Son of God!'"

The *soldiers* mocked Him, coming

up and offering Him vinegar, saying, "If you are the King of the Jews, yourself!"

The *robbers* crucified with Him vilified Him. One of the criminals reviled Him, saying: "Are you not Christ? Save yourself and us!"

High-priestly Office Scorned

While Jesus' prophetic office was derided, likewise His kingly office, the main butt of scorn was His high-priestly office.

Jesus our great High Priest was offering up Himself on the altar of the cross, "Himself the Victim and Himself the Priest!" He "bore our sins in His body on the tree." "Behold the Lamb of God, who takes away the sin of the world!" He was suffering our punishment in our place, enduring the punishment we deserved, even being forsaken by God and thus tasting the very bitterness of hell.

Now see all these detestable devilish works — in the persons of chief priests, scribes, elders, passers-by, soldiers, malefactors — ridiculing Jesus' great vicarious sacrifice, dancing around the cross and saying: "He saved others; Himself He cannot save!"

By *not* saving Himself Jesus was really saving others. Jesus could easily have come down from the cross, but so doing He would have nullified His redemptive work for us. He would have renounced His obedience to death, even death on a cross. By sacrificing Himself He saved us.

Jesus is the one Mediator between God and men, who "gave Himself a ransom for all." "He was wounded for our transgressions, He was bruised for our iniquities . . . with His stripes we are healed."

*Heartless scoffers did surround Thee
Treating Thee with cruel scorn,
And with piercing thorns they
crowned Thee;
All disgrace Thou, Lord, hast borne
That as Thine Thou mightest own
And with heavenly glory crown
Thousand, thousand thanks shall
Dearest Jesus, unto Thee! Amen*

Walther's Loyalty to the Divine Word

By
**Robert
Preus**

The Lutheran Church — Missouri Synod and the entire Lutheran Church in America owe a great deal to Dr. C. F. W. Walther, particularly for his unswerving faithfulness to the Holy Scriptures. His life is rightly linked with loyalty to the divine Word. There was nothing very new or original about Walther's teaching concerning the Scriptures and his high valuation of these holy writings. He was not an innovator. Gratefully and humbly he followed the doctrinal attitudes of the great teachers of the church before him, Augustine, Luther, and others.

Walther's Doctrine of the Scriptures

It is easy to learn what Walther believed and taught about the Scriptures. His many words on the subject are frank and clear, reflecting a childlike faith, showing a desire to let the message of God's Book make its impact on others.

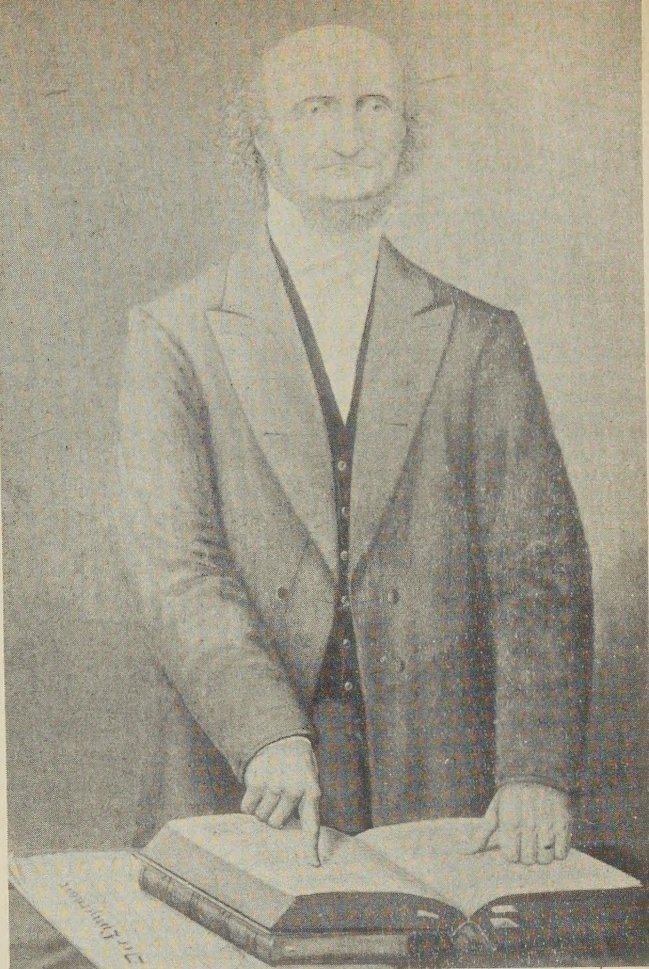
To him the Scriptures were not merely a book about God or a book that contains God's Word. Without equivocation or qualification he taught that the Scriptures are God's own Word, a message breathed forth in the mouth of God.

"The Bible is the Book which God has written," Walther used to say. It is the sun to brighten the souls of men, and God makes His precious sun to rise on all men without exception. It is a great fountain for all the world, a fountain filled with the water of life. It is God's revelation of Himself which He has graciously made known to us who live in darkness. It is a letter which God has written to all men. This is the affectionate way in which Walther spoke about the Bible.

It was also Walther's conviction that the Scriptures, which are God's Word, carry with them God's authority; therefore we willingly and joyfully submit ourselves to them. "The Scriptures are the one source of religion," he says, "and all theological conclusions are to be drawn from them . . . and all teachers and teachings are to be judged by them."

The Scriptures, according to Walther, also carry with them the power of God which makes us His children and brings us His pardon and abundant comfort. And they proclaim God's truth: when we teach according to the Scriptures, we can be sure that our doctrine is sound doctrine.

Walther's reverent attitude toward the Scriptures gave bearing and direction to his whole ministry and established him as the recognized leader of our Synod. During the controversies over conversion and election he was not ashamed to differ with many older and



respected Lutherans who had taught contrary to the Scriptures on these points. Again, when certain theologians in this country held that some teachings contained in the Scriptures could remain open questions, Walther vehemently opposed this position as contrary to the authority of the Scriptures. Under such faithful leadership our church grew up as a fruitful vineyard in God's kingdom.

Walther's Teaching Still Timely

We are tempted to think that in Walther's day it was easy to hold such a firm position regarding the Scriptures. Many suppose that he lived in a "precritical" era and did not have to cope with attacks against the Bible, or, perhaps, that he was unacquainted with what liberal scholars were saying or too busy to be concerned.

But none of this is true. In those days there were hosts of subtle and head-on attacks against the Scriptures, many bearing a marked similarity to what is being said today. Some, like Schleiermacher, said that the prophets and apostles were merely guided by the Spirit when they wrote the Scriptures and that inspiration was no different from the poetic imagination of Shakespeare or Chaucer. Others, like Nietzsche, claimed that the Scriptures were not God's revelation but only a report of revelation; therefore errors were present where the Scriptures spoke of things not pertaining to the way of salvation.

Tholuck and many more denied verbal inspiration and said Christ and the apostles did not always under-

stand the Old Testament correctly when they quoted from it. Still others, like Twesten, denied that all of the Scriptures were inspired; therefore many slips and mistakes could be found in the Bible.

Walther was aware of all these aberrations and was convinced that they sprang from an unwillingness to submit to the Scriptures. Moreover, he answered them all fully. He was never embarrassed to go against the stream. He was not bothered when the noted German theologian Luthardt said that no reputable theologian could any longer hold to the verbal inspiration and inerrancy of the Scriptures. Walther knew that everything depended on this: that the Scriptures were given directly by the Holy Spirit.

When we believe the Scriptures to be God's Word, then we have certainty, he affirmed. To say that the Bible merely tells us *about* God is not enough, he insisted. A child who has been separated from his father, Walther said, does not merely want to hear *about* his father. He wants to have his father present and to hear him speak.

"What good does it do me that the Biblical writers tell me about God? I want to have Him myself. I want to hear from His lips, 'Thy sins are forgiven. Be of good cheer.'" Here we see how childlike, but how practical, Walther's faith was — and how personal his concerns always were.

Beneficial Influence

These concerns made his influence so beneficial. Walther, who became quite vehement at times, was not merely defending an abstract idea or pet theory but something of highest concern and importance to souls which thirst after the living God. For without God's Word (the Scriptures) we cannot find God.

And his uncompromising insistence on the divine origin of the Scriptures had practical implications for the church too. Because the Scriptures are God's Word, Walther felt certain that our church, drawing its teaching from this divine Word, possessed the truth and could be called an orthodox church.

Many in his day were saying that doctrine in the church is never final but always in a state of development. No church, therefore, could claim to possess the truth. The church was like a child growing into manhood. Walther answered, "The truth is not a tower of Babel upon whose structure we must labor till the end of the day. But we believe truth to be a heavenly building long since completed, completed by the hands of our prophets and apostles." For Jesus has promised, "Ye shall know the truth." (John 8:31, 32)

Finally, Walther's love for God's Word moved him to make every appeal to get the Bible into the hands of everyone. Bible reading by the laity does not mean sects, as the Roman Church taught, but brings blessings to the church. For the Bible is plain and easy to read. And Jesus tells us all to "search the Scriptures" (John 5:39)

Walther practiced what he preached. He was not only a Scripture theologian. He led his hearers, students, his friends, and fellow clergymen into the Scriptures, and, digging deep into those veins, he brought out nuggets of pure gold. We can honor Walther today for sharing his loyalty to the Holy Scriptures.

EDITORIAL NOTE

The relevance of Dr. Robert Preus's article can be seen quickly and clearly from a reply to heresy charges against Protestant Episcopal Bishop James A. Pike of California, who had written in the Dec. 21 issue of Christian Century that while he did not deny the possibility of the Virgin Birth, "the Biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

After the charges, Religious News Service (Jan. 1961) reports, Bishop Pike explained that he was inclined to believe that the Virgin Birth "is a myth, introduced to explain in picture language the dual nature of Christ."

"A myth," he said, "is a particular literary form for telling the truth. The truth — which I firmly believe — is that Jesus was both divine and human. The moment you literalize it, you spoil the myth. My faith is in the divine realities, the acts of God — not in the words which embody them."

Whenever men see in the Scriptures anything other than the very words of God, eternal truths of Holy Scripture will be subjected to such absurd, pernicious, but altogether futile distortions as articulated by Bishop Pike. For it is God who speaks to us in the Bible — the living God, who indeed can express through men, in human language, precisely what He wills to reveal.

The WITNESS is grateful for the privilege of offering readers the contributions of dedicated theologians of St. Louis and Springfield seminaries, theologians who surrender their intellect to the Lord Jesus and, like Dr. Walther, accept the Scriptures "as God's own Word, a message breathed from the mouth of God."

Testing Your Religious Vocabulary

BY RICHARD J. SCHOLZ

Following are words used in religious discussions, articles, and sermons. Check the definition which you think comes closest in meaning to the key word. A score of four correct answers is average; five, good; six, excellent. Answers are on page 21.

- | | |
|-----------------------|---------------------------|
| 1. Messiah | 4. Unionism |
| (A) the Expected | (A) labor movement |
| (B) the Anointed | (B) type of joint worship |
| (C) the Mistreated | (C) state of togetherness |
| 2. Carnal | 5. Ecumenical |
| (A) fleshly | (A) ancient |
| (B) animal | (B) universal |
| (C) natural | (C) churchly |
| 3. Blasphemy | 6. Offertory |
| (A) indecent language | (A) part of worship |
| (B) taking an oath | (B) collection plate |
| (C) reviling God | (C) counting room |

Preview of the Recessed Convention of the Synodical Conference

Walther's Idea

Almost 90 years of history, much of it marked by fruitful Christian fellowship, some of it marred by troublesome controversy, will cast lights and shadows on the recessed convention of the Synodical Conference scheduled for mid-May.

At the Milwaukee meeting, a continuation of the August 1960 Conference convention, delegates of the four member synods will endeavor to reconcile fundamental differences which have diverged into one channel: church fellowship.

To acquaint members of the Missouri Synod with the issues of controversy, the WITNESS presents excerpts from the official statements on church fellowship prepared by the doctrinal unity committees of each constituent synod, as well as background information concerning the Synodical Conference.

Federation, Not Merger

The Lutheran Synodical Conference is a federation, not a merger, of four synods: The Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod, the Synod of the Evangelical Lutheran Churches (Slovak), and the Evangelical Lutheran Synod (Norwegian).

Because the Conference is merely an advisory body (officially only joint work is among Negroes in a few Southern states and in Nigeria and Ghana, West Africa), each of the four member synods administers its own affairs, operates its own educational system, and carries on its own missionary and benevolent activities.

Some church federations do not make complete doctrinal agreement a membership requirement, and affiliated church bodies find it possible to co-operate in many areas without first establishing altar and pulpit fellowship. The Synodical Conference, however, has from the outset placed primary, almost exclusive, emphasis on agreement in doctrine and practice. Indeed, the Conference was founded to express, deepen, and further this unity under the Scriptures and the Lutheran Confessions.

As each of the four synods developed, as the Missouri Synod, for example, widened its outreach in the United States, Canada, Latin America, and throughout the world, it became more and more difficult to preserve complete agreement in practice.

This difficulty was heightened by the Missouri Synod's chaplaincy and service center programs during World War II, by its unity talks with the American Lutheran Church, and by its recent conversations with National Lutheran Council officials.

Background information and problems leading up to the present intersynodical tensions appear in the outside columns of each "preview" page. This column will bring excerpts from each group's statement on church fellowship.

Formation of a synodical conference was largely the idea of Dr. C. F. W. Walther, father and first President of the Missouri Synod.

Visualizing a united Evangelical Lutheran Church in North America, Dr. Walther in 1856 invited all members of the Evangelical Lutheran Church in the United States who accepted the Unaltered Augsburg Confession as a true presentation of the doctrines of the divine Word "to meet for free and brotherly conferences."

Four doctrinal conferences followed (1856—59) among representatives of eastern and western synods. After the war between the states several western synods felt drawn to the General Council of the Lutheran Church in North America, formed in 1866 to counter liberal elements in the General Synod of the Evangelical Lutheran Church.

To many Confessional synods of the West, however, the position of the General Council was unsatisfactory. Objections centered on four points: pulpit fellowship, altar fellowship, the doctrine of the millennium, and secret societies.

Because of disagreement on these points the Missouri, Ohio, Iowa, and Norwegian Synods declined to join the Council; later the Wisconsin, Minnesota, Illinois, and Michigan Synods withdrew from membership.

Six synods continued intersynodical discussions and found themselves in agreement. Meeting at Milwaukee in 1872, delegates of the Ohio, Missouri, Wisconsin, Illinois, Norwegian, and Minnesota Synods organized the Evangelical Lutheran Synodical Conference of North America. Its constitution lists four objectives:

1. To give outward expression to the unity of spirit among the constituent synods;
2. To encourage and strengthen one another in faith and confession;
3. To further unity of doctrine and practice and to remove whatever might threaten to disturb this unity;
4. To strive for true unity in doctrine and practice among Lutheran church bodies.

Ambitious Plans

Dr. Walther, first President, and other founders of the Synodical Conference had ambitious plans for the young federation. In 1876 their plans took the form of convention resolutions, which "advised" all member synods:

1. To take necessary steps for forming state synods, which would unite into one organization all congregations of the Synodical Conference in their respective state or territory; and
2. To establish one seminary for pastors and one seminary for teachers to replace all existing seminaries.

Though it was recognized that both steps would eliminate duplication of effort and overlapping of interests, neither plan won the support of the constituency. As early as the 1870s, it appears, most of the synods had developed their own traditions and synodical loyalties. They preferred to retain their organizational lines and educational systems.

Several amalgamations, however, did result from the two proposals. The Illinois Synod merged with Missouri; the Concordia Synod (Virginia) joined Ohio; and Michigan and Minnesota formed an alliance with Wisconsin.

Before reaching its tenth birthday the Conference went through a major controversy over the doctrines of predestination and conversion. In the dispute the Ohio Synod withdrew (1881) from membership, though a segment later joined Missouri. When the controversy became an internal struggle for the Norwegian Synod, it temporarily withdrew from the Conference.

Members of the federation 25 years after its founding were: the Missouri Synod; the General Synod of Wisconsin, Minnesota, Michigan, and Other States; and the English Synod (now the English District of the Missouri Synod).

The Slovak Evangelical Lutheran Church (now the Synod of Evangelical Lutheran Churches) joined in 1908; the Norwegian Synod, a remnant of the "old" Norwegian Synod (now the Evangelical Lutheran Synod) re-entered in 1920. For the past 40 years Conference membership has consisted of four church bodies, generally referred to as the Missouri, Wisconsin, Slovak, and Norwegian Synods.

The National Evangelical Lutheran Church (Finnish) in the U. S., though not a member, is in fellowship with the Conference, as are churches in England, Germany, France, India, and Australia.

CHURCH FELLOWSHIP

The Evangelical Lutheran Synod (Norwegian)

1. Church fellowship is the outward expression of an inner unity of faith. Churches which have affiliated with each other are therefore called a communion. Their oneness of faith is manifested by what is called pulpit, altar, and prayer fellowship.

2. Christians, who enjoy a spiritual unity with each other by the virtue of their believing in the one Savior from sin, will also seek to establish and maintain outward unity, or fellowship, with those Christians who are one with them in the confession of the one true faith.

3. When individual groups of Christians, or synods, bring through their public utterances (not only their official pronouncements but also what is taught in their pulpits and expounded in their publications) given evidence of an existing unity of spirit with each other, it remains merely to establish that fact and to make some public recognition of the same.

4. Christians who wish to adhere to the truth will avoid maintaining or establishing church fellowship with such as through their utterances have shown themselves to be in error and give no indication of wanting to forsake it.

5. While Christians are at all times to be ready to testify to the hope that is in them, they are not to do so in such a way as would conflict with God's express command to mark and avoid persistent errorists.

6. The same Scripture which forbids establishing pulpit and altar fellowship with those who persist in teaching another doctrine also forbids any prayer fellowship with the same, since such fellowship would assume the existence of a unity which does not exist in fact.

7. We reject unionism, that is, religious fellowship with those who are not brethren in faith. Unionism is practiced not only when an orthodox church enters into a union with a heterodox one, but also when such bodies or their representatives meet in joint worship (pulpit, altar, prayer fellowship) and/or engage in joint religious work, as well as when a church body tolerates false doctrine in its midst.

8. We reject the concept that joint prayer can be separated from church fellowship. We can "join in prayer and worship only with those who are united with us by a common faith and profession."

References: (2) — Gal. 3:26-28; Eph. 2:19; John 10:16; E. 4:3; 1 Cor. 1:10; 1 Peter 2:17; Phil. 2:29. (3) — Rom. 16:1; 15:4. (4) — 1 Tim. 6:3-5; Rom. 16:17; 1 Tim. 5:22. (5) — Rom. 17 f.; Titus 3:10; 1 Tim. 6:3-5. (6) — Acts 2:42; Matt. 18:15-17. (7) — Jer. 23:28; Gal. 1:6-9; Eph. 4:14; 1 Tim. 1:3; 2 Tim. 4:1-2; Titus 1:9-13; 1 John 4:1; John 8:31 f.; 2 Thess. 2:15; 2 Tim. 14-16; Jude 3; Matt. 7:15; 16:6; Rom. 16:17; 1 Tim. 6:3-5; Tit. 3:10; 2 John 10, 11. (8) — Matt. 18:19; Acts 2:42.

THE LUTHERAN SYNODICAL CONFERENCE

(1959 Statistics)

	Parish Pastors	Congre- gations	Baptized	Confirm
Missouri Synod	4,324	5,450	2,387,292	1,518,3
WELS (Wisconsin)	662	833	374,433	231,5
SELC (Slovak)	56	61	19,966	14,4
ELS (Norwegian)	54	75	14,302	9,4

CHURCH FELLOWSHIP

the Wisconsin Evangelical Lutheran Synod

1. Church fellowship is every joint expression, manifestation, and demonstration of the common faith in which Christians on the basis of their confession find themselves to be united.

2. We may classify these joint expressions of faith in various ways: pulpit fellowship, altar fellowship, prayer fellowship in worship, fellowship in church work, in missions, in Christian education, in Christian charity. Yet insofar as they are joint expressions of faith they are all essentially one and the same thing . . . namely, church fellowship.

Church fellowship should therefore be treated as a unit concept, covering every joint expression, manifestation, and demonstration of a common faith. Hence Scripture can give the general admonition "avoid them" when church fellowship is to cease, Rom. 16:17. Hence Scripture sees an expression of church fellowship also in giving the right hand of fellowship, Gal. 2:9, and in meeting one another with the fraternal kiss, Rom. 16:16; on the other hand, it points out that a withholding of church fellowship may also be indicated by not extending a fraternal welcome to errorists and by not bidding them Godspeed, 2 John 10, 11.

3. In selecting specific individuals or groups for a joint expression of faith, we can do this only on the basis of their confession. 2 Tim. 2:19; Rom. 10:10; 1 John 4:1-3; 1 Sam. 16:7.

4. A Christian confession of faith is in principle always a confession to the entire Word of God. The denial, adulteration, or suppression of any word of God does not stem from faith but from unbelief. John 8:31; Matt. 5:19; 1 Peter 4:11; Jer. 23:28, 31; Deut. 4:2; Rev. 22:18, 19.

5. Weakness of faith is in itself not a reason for terminating church fellowship but rather an inducement for practicing it vigorously to help one another in overcoming our individual weaknesses. Gal. 6:1-3; Eph. 2:1-16; Matt. 18:15-17.

6. Persistent adherence to false doctrine and practice calls for termination of church fellowship.

We can no longer recognize and treat as Christian brethren those who in spite of patient admonition persistently adhere to an error in doctrine and practice, demand recognition for their error, and make propaganda for it. Gal. 1:8, 9; 5:9; Matt. 7:15-19; 23:1-3; 2 Tim. 2:17-19; 2 John 9-11; Rom. 16:17, 18. The "avoid them" of Rom. 16:17, 18 excludes any contact that would be an acknowledgment and manifestation of church fellowship; it calls for a cessation of every further joint expression of faith.

Those who practice church fellowship with persistent errorists are partakers of their evil deeds. 2 John 11.

From all this we see that in the exercise of church fellowship two Christian principles need to direct us: (1) the great debt of love which the Lord would have us pay to the weak brother, and (2) His clear injunction (also flowing out of love) to avoid those who adhere to false doctrine and practice and all who make themselves partakers of their evil deeds. Conscientious recognition of both principles will lead to an evangelical practice. . . .

We find it to be an untenable position:

A. To distinguish between joint prayer which is acknowledged to be an expression of church fellowship and an occasional joint prayer which purports to be something short of church fellowship;

B. To designate certain nonfundamental doctrines as not being divisive of church fellowship in their very nature;

C. To envision fellowship relations (in a congregation, in a church body, in a federation, in a church agency, in a co-operative church activity) like so many steps of a ladder, each requiring a gradual increasing or decreasing measure of unity in doctrine and practice.

Fruitful Fellowship

Welded together by a common doctrinal platform and by unity of practice (especially in their stand against anti-Christian fraternal organizations and religious fellowship with churches not in doctrine-and-practice agreement with the Conference), members of the federation maintained a free and widespread interchange of fellowship.

Congregations of the four synods combined for joint services, pastors and professors were called from one synod to another, and members were free to commune in other Conference churches or to transfer their membership from one Conference church to another.

Growing out of this close-knit fellowship were joint activities by Synodical Conference Lutherans at regional and local levels — elementary and high schools, hospitals, homes for the aged, mission projects, and radio programs. Bethesda Home, Watertown, Wis., is a joint undertaking of Synodical Conference Lutherans.

By authorization of the Conference an intersynodical committee produced *The Lutheran Hymnal* (1941). Members of the four synods still form a joint Commission on Worship, Liturgics, and Hymnology and are working together on a projected revision of the hymnal and service books.

Soon after its organization the Conference launched its only official joint operation — mission work among religiously neglected Negroes in the South. Later this mission was extended to Northern cities and since 1936 to West Africa. Both arms of the work are under the Missionary Board of the Synodical Conference.

The Missionary Board also serves as the Conference's Board of Trustees, charged with responsibility for all jointly owned mission properties as well as for the two Conference-operated schools: Immanuel Lutheran College, Greensboro, N. C. (to be closed after the current term), and Alabama Lutheran Academy and College, Selma, Ala. (where a proposed campus relocation is under study). Both schools were established for the training of Negro pastors and teachers.

Negro mission work in North America is gradually being absorbed by the synods in their respective geographical areas. Even in the South, where efforts to integrate public schools meet resistance, they are making progress toward assuming responsibility for all mission work.

Problems

Doctrinal and theological problems troubled the Synodical Conference from the beginning. Missourians in early years had reason to level criticism at the Wisconsinites for nonconfessionalism and for harboring unionistic elements.

From the outset the two bodies disagreed on the doctrine of the church and the ministry. The Missouri Synod, largely because of sad experiences in its early history, stressed the human and voluntary character of synods and districts, insisting that the congregation is the one supreme and divine institution. Wisconsin theologians emphasized a divine factor also in the larger organizations.

This difference, however, did not lead to severance of fellowship relations since there was agreement on the principle that the ministry was divinely instituted. Even when the theological faculties of the two synods in recent years drew up theses to pinpoint divergences, they felt that the issue should not be considered divisive.

Disturbed relations between the Wisconsin and Norwegian Synods on one side, and the Missouri Synod on the other, date from 1935. In that year the Cleveland convention of the Missouri Synod authorized a Committee on Doctrinal Unity to confer with similar committees of the American Lutheran Church and the United Lutheran Church "with a view toward effecting true unity on the basis of the Word of God and the Lutheran Confessions."

Results of this action of Missouri, the Wisconsin and Norwegian Synods felt, conflicted with the "unity of spirit" aims of the Synodical Conference as detailed in its constitution.

Doctrinal statements were drawn up by the Missouri Synod's Committee on Doctrinal Unity and adopted by synodical conventions as a basis for future church fellowship with the American Lutheran Church (*Doctrinal Declaration* 1938; *Doctrinal Affirmation* 1944; *Common Confession* 1950). These statements were assailed by both the Norwegian and the Wisconsin Synod. They also faulted adoption of the documents as "creating a basically untruthful situation."

The *Common Confession*, which superseded the other statements as a basis for unity discussion between Missouri and the ALC, in 1956 was recognized by the Missouri Synod "as a statement

CONTINUED

CHURCH FELLOWSHIP

Synod of Evangelical Lutheran Churches (Slovak)

Church fellowship may be defined as an outward and visible expression of the inner conviction that a oneness exists between those comprising and exercising this fellowship. It is a public demonstration and confession that we are bound together by common interests which flow from a common faith in the Triune God and in Jesus Christ as the only Savior of mankind.

Though it presupposes and demands a unity of faith in doctrine and practice and a submission to the judgment of Scripture in all matters, it does not mean or demand a conformity in externals, no matter how desirable this would be. Mere outward conformity to externals is no assurance of fellowship, and neither is a lack of such conformity to be construed as a denial of fellowship. However, there can be no fellowship with such as teach or tolerate error, since truth and error cannot coexist. One destroys the other.

It is evident from Scripture that true fellowship can exist and be practiced only between such as possess a unity of faith rooted in Scripture and continue in the practical application of that faith in all phases of Christian living. The acceptance of a common faith must then be evidenced by a demonstration of obedience to the Word of God in life and practice. A toleration of error would be disruptive of this fellowship and eventually destroy it.

References: John 8:31, 32; 1 Cor. 1:10 b; 12:4-11; Ps. 133; 1 Cor. 12:14-31; Eph. 4:3, 15; 2 Cor. 13:8; Acts 4:32; 11:22-26; Phil. 1:27 b; Gal. 2:9; 1 John 1:6, 7.

CHURCH FELLOWSHIP

The Lutheran Church — Missouri Synod

The Biblical concept of fellowship centers in the Triune God and emphasizes the fact that spiritual fellowship consists fundamentally in communion with God. From this communion with God there is derived that unique Christian fellowship among men which expresses itself in all areas of their life and activity.

Pulpit and altar fellowship is a very important aspect of the fellowship but cannot simply be equated with it. Pulpit and altar fellowship, and the related problems of prayer fellowship and unionism, can be properly understood and evaluated only within the larger framework of Christian fellowship generally.

Part One of the Missouri Synod's statement on "The Theology of Fellowship" sets forth the basic Biblical teaching concerning the Christian's fellowship with God and his fellow Christians. Christians exercise this fellowship with one another not only in joint worship but in every other way prompted by Christian love. Christians seek to extend this fellowship through the preaching of the Gospel to those who do not yet know it.

Part Two: I. Principles Governing the Exercise of Fellowship

The passages quoted to show the need for refusing to practice fellowship with certain people under certain circumstances are particularly the following: Matt. 7:15, 16; Gal. 1:6-9; Acts 1:8-10; 2 John 9-11; Rom. 16, 17, 18; 1 Tim. 1:19, 20; 1 Cor. 3-6; Matt. 18:15-18; Titus 3:10.

Gal. 1:6-9 was written against Judaizers who perverted the faith of Christians by teaching "another gospel." Acts 19:8-9 shows how Paul separated the disciples from stubborn unbelievers. 2 John 9-11 forbids fellowship with such as do not "abide" in the

doctrine of Christ" and do not, when as teachers they come to the houses of Christians, "bring this doctrine." 1 Tim. 1:19, 20 shows that Paul excluded from the fellowship Hymenaeus and Alexander, who had blasphemed and by rejecting conscience had made shipwreck of their faith. In 1 Cor. 5:3-6 Paul commands the Christians in Corinth to exclude from the practice of fellowship a man who had married his father's wife.

Passages of a more general nature likewise forbid Christians to practice fellowship with certain people. In Matt. 7:15, 16 Jesus admonishes His followers to beware of false prophets. False prophets, according to the Biblical picture, are men who falsely claim to be prophets, that is, inspired spokesmen for God. Scripture brands them as deceivers, as "wolves in sheep's clothing."

With respect to Rom. 16:17, 18 it is not possible to say with certainty whether or not the apostle had troublemakers in mind of whom he knew that they were already present in the church in Rome. The warning appears to be general, to mark and avoid those who "make [RSV: create] divisions and offenses contrary to the doctrine which ye have been taught." It should be noted that Paul commands the church to mark and avoid *makers* of divisions and offenses, not their *victims*. The following should be noted also: doctrine, as Paul uses the word, is, to be sure, a comprehensive term and indicates the whole saving Gospel as it shapes the faith and life, creed and confession of the believer. It involves the Law and ultimately includes the whole counsel of God, but it cannot be simply equated with any formal system of doctrine.

The words of our Lord, Matt. 18:15-18, are a constant reminder that the intent of the church is always to seek, win, and restore the erring. Only when her efforts to win and restore have clearly failed, does the church face, and dare not evade, the holy necessity of excluding and avoiding the stubborn errorist. It is to such a situation that Paul speaks in Titus 3:10. He bids Titus reject, that is, to have nothing to do with, a man "that is an heretic," a man who creates factions (cf. RSV: "a man who is contentious"). Such a man is not merely in error; he is *persisting* in error, is *making propaganda* for error, and is thus *creating a faction* in the church. He will not receive admonition but persists in his perversion. He stands condemned by his own actions, and the church must therefore condemn him. He is of the same kind as the makers of divisions and offenses of Rom. 16:17, 18 and must like these be avoided. . . . Titus 3:10 cannot be applied flatly and without qualification to all members of Christian denominations who live by the Gospel but cannot readily rid themselves of erroneous views to which tradition has habituated them.

While the church today must seek to live . . . in obedience to the apostolic Word, it cannot simply revive or reproduce the conditions of apostolic times. The apostolic indicatives and imperatives concerning the church cannot be automatically transferred to present-day confessional-organizational groupings.

When the church today is confronted by men who are like those described in the passages under discussion, then the passages with their imperatives "to mark and to avoid," and their con-

Synod Presidents (l. to r.): Dr. John W. Behnken, Missouri; Dr. Paul Rafaj, SELC (Slovak); Rev. Milton Tweit, ELS (Norwegian); Rev. Oscar Naumann, WELS (Wisconsin)



Problems CONTINUED

in harmony with the Sacred Scriptures and the Lutheran Confessions" but was declared as being no longer a "functioning union document." (The ALC had also moved into four-way merger negotiations, which culminated in the formation this year of a new body — The American Lutheran Church.)

Continuing discussions of the Wisconsin-Norwegian objections to these union documents, however, revealed a widening rift on the question of church fellowship. The Missouri Synod, it was charged, appeared to be growing liberal and to be showing a "growing tolerance of unionistic activities."

The charges were particularly directed at Missouri's position on the chaplaincy in the Armed Services, on Boy Scouting, and on "co-operation in externals" with Lutheran groups not in the Synodical Conference fellowship. In the Wisconsin Synod view, certification of chaplains salaried by the Government necessarily "pushes" the chaplain into unionistic practices in line of duty.

Missouri, which has always found in the military chaplaincy Gospel blessing and opportunity, insists that the chaplain's confessional position is fully safeguarded in all branches of the service by specific regulations. For example: "No chaplain is required to conduct any service or rite contrary to the regulations of his denomination." "No chaplain is required to officiate jointly in a religious service with a chaplain or a civilian clergyman of another denomination."

In the Boy Scout question the Wisconsin Synod contends that Missouri has veered away from a former stand opposing unscriptural phases of Scoutism (unionism, syncretism, Scout oath, deism) by giving the Boy Scouts official endorsement. The Missouri Synod replies that the Boy Scouts of America has eliminated its former insistence on union services, spiritual goals, and spiritual responsibility over local Scout troops, and therefore the Missouri Synod "may consider her interests sufficiently protected."

The Missouri Synod, it is also pointed out, does not sponsor or officially conduct a Scout program. However, recognizing that "there is no Boy Scout authority which supersedes the authority of the local pastor and the congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in scouting," the Missouri Synod is convinced that local

CONTINUED

congregations having Scout troops can adequately safeguard their interests.

The Wisconsin and Norwegian Synods have also taken exception to Missouri's co-operation with the National Lutheran Council in maintaining service centers for military personnel; co-operation of welfare agencies with similar agencies of other Lutheran groups; negotiations with deistic organizations (lodges) to drop their rituals; the Bad Boll conferences; conversations with representatives of the National Lutheran Council; participation by Missouri Synod members in all-Lutheran youth and student activities, in the National Lutheran Editors and Managers Association, in free conferences of theological professors, in the intersynodical Catechism Committee, etc.

These conversations, negotiations, meetings, conferences, and activities, according to the Wisconsin and Norwegian position, take place "in a fellowship setting" and involve a "denial of faith" by those Missourians who take part.

Missouri has replied to the Wisconsin position by asserting that it goes beyond the scope of Scripture in labeling these activities "unionistic" and by affirming that there is a distinction between prayer fellowship and joint prayer. Joint prayer at intersynodical doctrinal conferences held for the purpose of restoring unity of faith on the basis of God's Word, Missourians say, is not to be condemned if the prayer does not imply denial of truth or support of error.

In an attempt to settle its internal differences the Synodical Conference created a standing Committee on Intersynodical Relations to deal with individual cases of disagreement. The work of this committee became superfluous, however, when first Wisconsin, then Missouri published a series of monographs explaining and defending their positions.

To place the discussions on a new and more promising footing, the Conference in 1956 created a Joint Union Committee consisting of the standing committees on doctrinal unity of the four member synods. This Committee was instructed to specify the points under controversy, seek to reach agreement on these points, and draw up a common doctrinal statement to serve the Conference. After four years the Joint Union Committee has formulated statements on the Scriptures (approved by the Missouri Synod in 1959) and on the Antichrist (action slated for the 1962 convention).

CONTINUED

denmation of "wolves in sheep's clothing" and men who "serve not the Lord Jesus Christ but their own belly," must be applied in their full force. They must not, however, be applied mechanically to fellow Christians in a confessional-organizational fellowship other than one's own. It would be incongruous if a Christian who has the misfortune of being in a body afflicted with some doctrinal error would now have to be branded a wolf in sheep's clothing or a belly servant when in fact he is a beloved child of God.

Dangers

Two dangers beset the church in the area of the practice of fellowship today. The one is *separatism*, that is, the tendency to set up barriers to the exercise of fellowship where the Word of God sets none. The other is *unionism*, the tendency to ignore and overleap real barriers to the exercise of fellowship, barriers set up by the Word of God.

Separatists . . . treat their own confessional-organizational forms as absolute. By setting up false standards for fellowship and rigorously excluding all who do not conform to these standards they conscientiously seek to create a *pure* church. The danger and the temptation are that they create a caricature of the pure church. This "pure" church has no room and no help for the weak in its own midst, nor can it exercise an effective ministry to the weak and erring outside its own organizational limits, because it shrinks from those contacts which would give an opportunity for such ministry.

While separatists usually seek to create a *pure* church, unionists usually seek to create a *strong* church. Since they mistakenly see the divisions in the church as a cause rather than as a result of the church's weakness, they ignore or at least minimize the genuine differences in confession which gave rise to the various confessional-organizational forms. By ignoring the necessity of facing confessional differences in the practice of fellowship, unionists either overtly deny some truths of God's Word or treat them as unimportant. This is the essential harm of unionism.

Christians . . . must have and use a basis for judgment which will enable them in given concrete cases to determine the point at which continuation of confessional fellowship becomes sinful unionism, and separatism becomes a sacred obligation. Gal. 2:14 provides such a criterion: "They walked not uprightly according to the truth of the Gospel."

This criterion does not admit of a false, unbiblical cleavage between doctrine and practice. *Doctrine* in the light of this word of St. Paul (Gal. 2:14) is seen as the New Testament Gospel in its transforming effect upon the whole life of man, and *practice* is seen as the life of man transformed and brought into harmony with the Gospel.

This criterion counteracts the fleshly tendency both of separatism and of unionism to construct a church according to the desires of men's hearts, "pure" or "strong," as the case may be, by keeping before men the New Testament view of the functioning, repenting church, which is able to bear with and help the weak and at the same time has the inner strength to confront and exclude the persistent errorist.

II. Application of the Principles

Confessional-organizational forms of fellowship are means rather than an end in themselves. Christian fellowship is not static but dynamic, outreaching, self-extending, in principle as universal as the Lordship of Christ. Therefore the matter of joint prayer between Christians not in the same confessional-organizational fellowship cannot be determined by a flat universal rule.

The criterion of walking uprightly according to the truth of the Gospel must be applied in each case; each case must be evaluated as it arises. This evaluation must consider the *situation* in

which such prayer is offered, the *character* of the prayer, its *purpose*, and its *probable effect* on those who unite in the prayer. The *situation* in which joint prayer is to be offered must be carefully evaluated. Two questions should be asked in regard to each situation: (1) Is this a situation in which Christian prayer is appropriate? (2) Are the people involved such as can offer prayer in the Christian sense, that is, can they pray in the name of the Lord Jesus Christ? If the answer to both questions is "yes," then there is no objection to joint prayer on this score. The *character* of the prayer offered is of great importance. Every genuinely Christian prayer offered in consciousness of its liturgical context incorporates a confession and a witness to Christ; it needs therefore be no more unionistic in itself than any other form of witness.

The *purpose* of joint prayer also needs to be considered. A prayer which seeks to conceal or to smooth over real differences does not edify the body of Christ and is indefensible. A prayer which flows from the desire to build up the body of Christ and which is an expression of that desire is a part of the hazard of love for which we need not tremble before the judgment seat of God.

The *probable effect* of such joint prayer must also be considered. Every conscientious Christian must be aware of the fact that his whole life . . . is a witness for or against his Lord. He will therefore deal carefully and in holy awe with the precious privilege of prayer and will not misuse, cheapen, or degrade prayer by using it for ends which are not his Lord's.

Application to Prayer on Civic Occasions

Public prayer at civic functions is justifiable as the public witness of the church's intercession for all sorts and conditions of men and of the Christians' readiness to participate in every work that promotes the weal of mankind. Such prayer must, of course, be an uncompromising witness of the hope that is in us.

Our national habit of utilizing prayer as a sort of ecclesiastical garnish to all manner of secular dishes ought to make the church circumspect in this form of witness. . . . To portray God, in prayer, as a good-natured old father accessible to all on any terms is to belie the Father of our Lord Jesus Christ, who gave His Son to death in order that we might come to Him as dear children to a dear Father. The monitions to weigh the purpose and effect of one's public prayers have special relevance in this area.

It is . . . of critical importance that brethren who enjoy the blessing of confessional-organizational fellowship in an orthodox body should maintain a sympathetic understanding of one another's problems in this area, that they remain in constant and candid communication with one another, admonish and strengthen one another. Above all, they should trust the unifying power of the Gospel as it is spoken and heard. Thus the differences in judgment which may be expected to arise will occasion, not a friction which irritates and drives asunder but a fruitful tension which will serve to draw brethren closer together.

Prayer for the Synodical Conference

We beseech Thee, almighty and all-wise God, overcome our weakness by Thine own great might, and undo our folly by Thy perfect wisdom. Restore the fellowship which we have endangered, and give us again the unity of the Spirit in the bond of peace. Grant us Thy Spirit that Thy Son may dwell in us and be for us Thy wisdom and Thy power. Give diligence and prudence to our leaders as they seek Thy given gift of unity; give love and insight to our brethren from overseas as they counsel us; and give enlightened eyes of the heart to us all as we search Thy Word, that we may rightly read and readily obey it. We ask it in the name of Jesus Christ, Thy Son, our Lord.

Problems CONTINUED

Meanwhile in 1955 the Evangelical Lutheran Synod (Norwegian) suspended fraternal relations with the Missouri Synod (though continuing membership in the Synodical Conference), and the Wisconsin Synod declared itself in a state of vigorously protesting fellowship with Missouri until it is evident that an impasse has been reached.

Theologians of overseas churches in fellowship with the Synodical Conference were brought together at Oakland (1959) and Thiensville (1960) to solidify the fellowship and also to work toward solution of intersynodical problems. At the 1960 convention of the Synodical Conference the Commission on Doctrinal Matters of the Wisconsin Synod stated that "the differences have not been resolved" by the theologians' conferences and that "an impasse has been reached."

The theologians of overseas sister churches were requested to analyze the fellowship statements of the four synods, test them for correct exegesis and argument, and in April 1961 discuss them with the doctrinal unity committees of the four synods.

Upon the Holy Spirit's blessing of these four meetings, their recommendations, and the subsequent action of the recessed Synodical Conference convention (May 17—19) the future of the Lutheran Synodical Conference now rests.



For much of the background material in this report the "Witness" is indebted to Dr. Herbert J. A. Bouman, whose eight years as a member of Synod's Committee on Doctrinal Unity, five years as secretary of the Synodical Conference, and six as chairman of the Conference Interim Committee place him among those most intimately informed on intersynodical developments.

A 1932 St. Louis seminary graduate, Dr. Bouman held pastorates at Canton and Geneva, Ohio; Decatur, Ind.; and Sheboygan, Wis., before assuming the chair of systematic theology (Lutheran Confessions, Doctrine) at the St. Louis seminary in 1954. For 14 years Dr. Bouman has also been a member of Synod's Board of Appeals.

The Springfield seminary last year conferred on him the doctorate of divinity "for theological leadership in the church."

Will you clarify the matter of giving offense?

To give offense means to place into a person's path a stumbling block by which he might be led into, or continue in, unbelief, misbelief, or sin, and eventually even lose his soul's salvation.

Lutheran theologians distinguish between *given* offense and *taken* offense. Given offense involves actual wrongdoing or violation of God's Law in the presence of others, such as profane language, false teaching, or evil acts. In such cases the guilt rests on the person who breaks God's commandment. It is upon such a wicked person that Christ pronounces His woe (Matt. 18:7). What could be more shameful for a Christian, who ought to be a soul-winner, than to shock weak Christians or the unchurched with his evil example and perhaps lead them to eternal death and damnation?

Taken offense is based on imaginary wrongdoing. There is no actual violation of God's Law involved, though some may think so, but the individual is fulfilling his Christian duty. A pastor, for example, cannot change his message to please objectors and preach sermons that do not apply to their lives. Jesus did not turn aside from the road to the cross because Peter was offended when the Lord announced His impending crucifixion and death (Matt. 16:21-23). The apostle Paul did not compromise or change his Gospel message of Christ crucified to suit the Jews, to whom it was a stumbling block, and to suit the Greeks, who considered it foolishness. (1 Cor. 1:23)

We cannot, for fear of men, or to win their favor, violate the holy Word or will of God (Gal. 1:10). In cases of such offense the fault lies not with the one who speaks or acts according to the Word of God and in line of Christian duty but with the one who, because of spiritual blindness, ignorance, or misinformation, regards as wrong what is actually right, indeed, what God has commanded to be done.

There is one more type of offense. This offense is given when a Christian makes loveless use of his Christian liberty in matters which God has neither commanded nor forbidden but has left free. St. Paul speaks of this offense in Rom. 14:1-6, when he refers to eating food or observing special prayer days. He does the same in 1 Cor. 8:1-9 and 10:19-33, when he refers to eating meat that had been offered to idols.

Strong Christians, who have no

qualms of conscience in these matters, could observe such special days, eat such food, or drink wine without sin (Rom. 14:14), but they should have this faith to themselves before God and not cause the weak brother to stumble (v. 22). But if a Christian knowingly engages in such eating and drinking in the presence of a weak brother who, he knows, is offended by such things, then he is sinning (v. 13). The sin does not lie in the eating or the drinking but in his lovelessness and selfish disregard of the sensitive conscience of the weak brother. Strong Christians

should remember that Christ not only declined to use His liberty but actually died to save the weak brother from damnation. How can they then lightly insist on doing as they please possibly lead immortal souls to eternal destruction? (1 Cor. 8:10-12)

All who are committed to Christ should consciously avoid giving offense as a serious violation of the supreme law of love. We pass each other, were, on a narrow ledge in a treacherous mountain pass. A slight push might result in a fatal tragedy. Is our pleasure worth such a price?

what's the ANSWER

How can a Christian justify taking interest or dividends for the use of his money?

The right to accept interest or dividends is implied in Matt. 25:27, a parable told by Christ to show man's stewardship obligation. In Lev. 25:36 God had commanded Israel not to take usury, or interest, from poor persons. This ordinance was part of the Jewish Ceremonial Law. In the New Testament we are bound by the law of love (John 13:34; Rom. 13:10). This royal law requires that we have compassion on those in need — also by not demanding interest on money loaned to them.

If, however, we make loans to people who in turn use such funds in their business and make a profit with them, taking interest from them does not violate the law of love any more than taking pay for work we do. If our neighbor is too poor to hire much-needed help, we should help him freely, as we would also like to have others do to us (Matt. 7:12). But if he is not in financial straits, it is not wrong to accept pay for our work.

All interest or dividends must be within legal limits, however, and — need we say it? — be derived only from lawful and honest enterprises and investments.

Would it not have been better if Sylvanus Phelps had written his well-known hymn ("Lutheran Hymnal," 403) had he described Christ's love as "undying" rather than "dying" love?

No. What the author of "Savior, Thy Dying Love" wanted to describe was admiration of the love which moved Christ to give Himself for us even to the bitter death of the cross (Phil. 2:8). This is the highest possible manifestation of love (John 15:13). Had Phelps referred to it as *undying* love, the emphasis would have been on its permanent and never-failing character. To be sure, this unending love of Christ for us is also far beyond our comprehension when we consider the uncounted sins we daily commit.

While both viewpoints have much to recommend them, the former is more fitting, particularly since it accords with the apostle's thought in Rom. 5:7-10.

Needless to say, the poet did not intend to suggest that Christ's love is capable of diminishing or dying. It would have us bow with him in awe before some wonder and self-giving before the boundless love of Christ, which moved Him to sacrifice Himself in death.

O. E. SOHN



William F. Fenske
Campaign Director



Dr. W. C. Dickmeyer
Cochairman



Dr. E. J. Gallmeyer
General Chairman

VALPARAISO PLANS SYNODWIDE CAMPAIGN FOR NEW LAW SCHOOL BUILDING

Plans for a Synodwide campaign to raise \$550,000 for the construction of a law school building on the campus of Valparaiso University have been approved by Synod's Board of Directors.

Father's Day, June 18, has been set for the major effort to meet the pressing needs of the university's School of Law, the only Lutheran law school in the nation.

University officials point out that law students at Valparaiso are required to study the relationship between Christianity and the law. Several prominent Lutheran professors are on the law school faculty.

Campaign Leaders

Dr. E. J. Gallmeyer, Fort Wayne, former member of Synod's Board of Directors, has been named general chairman of the campaign. Dr. W. C. Dickmeyer, Fort Wayne, a past president of the Board of Directors of Valparaiso University, will serve as cochairman in charge of special gifts. William F. Fenske of Lutheran Fund-Raising Service, member of Synod's Board of Directors, has been engaged to direct the campaign. Offices of the drive have been opened at 17914 East Warren Ave., Detroit 24, Mich.

Associate campaign director and consultant is Dr. E. T. Bernthal, pastor of Epiphany Lutheran Church in Detroit and member of Synod's Board of Directors. Erwin M. Sattelmeier, vice-president of the Manufacturers National Bank of Detroit, is campaign treasurer.

The law school fund drive has also been endorsed by Synod's College of Presidents. Rev. W. Harry Krieger, President of the Michigan District, is

chairman of a committee of District Presidents serving in an advisory capacity. The Lutheran Laymen's League Board of Governors has also pledged its support to the campaign.

Official Committee

The official campaign committee includes Dr. Knute K. Stalland, dean of the Valparaiso University School of Law; Dr. A. C. Scribner, Valparaiso University registrar; Dr. Oliver R. Harms, St. Louis, First Vice-President of the Missouri Synod; Dr. Gallmeyer; Dr. Dickmeyer; Dr. John W. Boehne, Jr., Washington, D. C., member of Synod's Board of Directors; Prof. John Strietelmeier, head of Valparaiso University's editorial department; Rev. William Buege, Minneapolis, member of Synod's Board of Directors; and Rev. Otto W. Toelke, vice-president of Valparaiso University.

The campaign will seek cash contributions from individuals, congregations, and church organizations on June 18. Twelve-month pledges beginning July 1 will also be received.

All correspondence and contributions to the law school fund should be sent to the Detroit campaign headquarters, Mr. Fenske said, and not to Valparaiso University. Miss Sylvia Grubb, Valparaiso alumna and former deaconess, is campaign secretary.

Since 1905

Founded in 1879 as the Northern Indiana Law School, the School of Law became an integral part of Valparaiso University in 1905. The school moved into its present quarters in the arts-law building in 1926.

The school was approved by the

American Bar Association in 1929 and since that time has met the requirements established by the Association's Council on Legal Education and Admission to the Bar. In 1930 the school was admitted to the Association of American Law Schools.

The degree of Bachelor of Laws granted by the Valparaiso school is approved by the Board of Regents of the University of the State of New York. Valparaiso University holds membership in the North Central Association of Colleges and Secondary Schools.

160 Students

The \$550,000 will be used to construct a building for classrooms, a law library for the present 35,000 volumes, faculty offices, and a practice courtroom.

Now occupying 5,300 square feet in a 50-year-old building, the law school will require 25,000 square feet to meet the projected enrollment of 160 students in the next few years.

The American Bar Association has commended the school on its faculty and its library but has indicated that its physical facilities are "inadequate."

Of nine men on the law faculty six are graduates of outstanding law schools, the ABA report noted.

CHI Adds Many Items; Honors Four Pioneers

Concordia Historical Institute in 1960 added nearly 22,000 new items to its extensive collection, Rev. August R. Suelflow, director, reported at a recent meeting of the CHI board of governors.

Total holdings of CHI, founded in 1927 as Synod's official archives and museum, now include over 36,000 books and 200,000 manuscripts.

"Under this progressive program," Director Suelflow said, "the Institute continues to hold the position of the most complete historical depository for the Lutheran Church in America."

Current displays at the CHI museum on the St. Louis seminary campus feature four renowned Lutherans: Rev. Henry M. Muhlenberg (1711-87), known as "the patriarch of the Lutheran Church in America"; Rev. William Hattstaedt and Rev. John Kilian, pioneer Missouri Synod Lutheran pastors in Michigan and in Texas, whose lives spanned identical years (1811 to 1884); and Fred C. Pritzlaff (1861 to 1951), prominent Milwaukee layman and a founder of the Lutheran Laymen's League.

Stamps for Missions Shows Gain in Sales

Stamps for Missions in 1960 showed an increase in sales over the previous year, reports Raymond E. Hodges, president of the organization.

Sales from used postage stamps last year amounted to \$3,700, he notes, and income from Church Extension Fund notes was approximately \$800.

"We are most happy to advise that \$600 was granted to our Board for World Missions," says Mr. Hodges. This sum will provide 3,000 Bibles for distribution in India. The Board recommends selling the Bibles at 20¢ each, a price considerably below production costs.

"Bibles that are purchased are appreciated more than those received as an outright gift," according to Mr. Hodges. "The difference in cost is defrayed by our donations and those of others to the American Bible Society."

Last year Stamps for Missions gave \$500 toward printing tracts for distribution after the initial broadcast of The Lutheran Hour in Korea. Some 9,000 Koreans enrolled in religious correspondence courses, and 700 have been graduated. Of these about 100 have indicated a desire to be baptized.

Prices for U. S. commemoratives have increased from \$3.50 to \$4.00 per pound, on paper; high values from \$1.25 to \$1.50; air-mail mixtures from 35¢ to 50¢, Mr. Hodges notes in his report.

"Make it a practice to use and save commemorative stamps," he urges. "We will try to acknowledge every shipment of stamps unless the amount is so small that it does not justify spending the

postage to acknowledge it. We hope you will send in bigger and better shipments of stamps during 1961 to help in this mission program of our church."

Dr. Herman A. Mayer, Synod's Secretary of Missions, serves as synodical adviser to Stamps for Missions.

Briefly To

Fewer than 10 Per Cent

"Membership of our church in New Guinea, under God's blessing, during 1960 rose from 4,639 to nearly 9,000," reports Rev. Willard Burce, chairman of the mission. Yet, he adds, this total represents fewer than 10 per cent of the people "in whose territory we are at work."

As Much or More for Missions

Pilgrim Church, St. Louis, has reached its goal of giving as much as or more for missions and benevolences than for its own needs. In 1960 total receipts of the 1,100-member congregation came to \$139,500, with \$65,000 given for current expenses and \$74,500 "for others." During mission week in 1960 a total of \$24,000 was received in gifts and pledges for furthering Christian missions around the world.

For "Isolated" Students

Although Synod's Commission on College and University Work operates a "Keep in Touch by Mail" service to maintain a measure of spiritual contact with students enrolled at colleges not served by Lutheran campus pastors, Dr. Reuben W. Hahn, Executive Secretary of the Commission, advises Lutheran young people to "enter colleges where existing Lutheran campus ministries assure adequate spiritual care and

development." Reading kits of Commission-issued tracts and brochures on campus problems are mailed to some 500 "isolated" students at 375 schools in the U. S. and Canada.

High Velocity Mission

So bright was the outlook for founding a new mission in Warren, Minn., that the District Mission Board let contracts for a new church before a service was held or a resident pastor appeared. City fathers aided the cause of the new church by making a policy exception in permitting use of Warren's new \$3million municipal building for services. The judge's bench in the 22-seat auditorium was used for the altar, according to Rev. Oscar A. Gerken, the mission's first pastor.

Great-Great-Great Grandson

Dr. Charles M. Cooper, 52, president of the Pennsylvania Ministerium of the United Lutheran Church in America, has been named to the presidency of the Pacific Lutheran Theological Seminary in Berkeley, Calif. The school is expected to double its enrollment because of a pending merger of the ULCA with three other Lutheran church bodies. Dr. Cooper is the sixth generation of Lutheran clergymen and a great-great-grandson of Henry Melchior Muhlenberg, patriarch of the ULCA.

My Chum Discontinued

"With the end of 1960 I laid down the burden of being editor of *My Christian Parent* and *My Chum*," Dr. Martin P. Simon writes. *Young Ambassador* (Lincoln, Nebr.) will fill the gap in subscriptions for *My Chum*, which was discontinued in January. The *Parent* and the *Ambassador* serve a good purpose, he says, and should be advised to continue writing if they print "things detrimental or offensive to . . . Lutherans."

New Frontier?

"It was said to be the first time a (Protestant) minister and a rabbi had delivered the prayers at a dinner honoring a Catholic prelate," the official archdiocesan *St. Louis Review* noted in reporting the testimonial dinner in St. Louis held for Joseph Cardinal Ritter after his eminence returned from Rome with his new red hat. Dr. Walter Wagner, executive director of the Metropolitan St. Louis Church Federation, gave the invocation, and Rabbi Ferdinand M. Isserman gave the benediction.



BRIGHTENING THE PAGES of the morning *Globe-Democrat* for snow-weary St. Louisans in mid-February was this figure of Christ, snow-sculptured on the Concordia Seminary campus by Rodney Forrester of Allston, Mass. Molded in three hours with a coat hanger, seminarian Forrester's creation attracted campus visitors.

Heavy snows did not delay ceremonies marking construction of (Ludwig) Fuerbringer Library. Slated for completion by next spring, it will be the largest building on the campus.

Said Seminary President A. O. Fuerbringer at the service: "The ultimate purpose of our new library is to make all, instructors and class members, more skilled in the use of the one Book, to produce true masters of theology and doctors of Holy Scripture."

Deaths

Theodore C. Appelt, Aug. 24, 1891, Chicago, Ill., to Jan. 15, 1961, Oak Park, Ill.; son of Carl and Mathilde Meyer Appelt; graduated St. Louis seminary, 1915; Ph. D., University of Chicago, 1942. Assistant professor, River Forest teachers college, 1915—17; pastor and teacher, Gleason, Merrill, Wis.; professor of German and religion, River Forest, 1926—61. Survivors: Dorothy Engelbrecht Appelt; sons Ralph, James. Funeral: Jan. 17, Oak Park; interment, Concordia Cemetery, Forest Park, Ill.

Ludwig Daenzer, March 5, 1887, Frankenmuth, Mich., to Jan. 16, 1961, Richville, Mich.; son of George and Eva Maurer Daenzer; graduated Addison teachers college, 1907; teacher, St. Michael, Richville, 1907—58, when he retired. Survivors: daughters Helen Dauer, Edna Kleinlein. Funeral: Jan. 18, Richville; interment, St. Michael's Cemetery.

Arthur A. Dierks, Dec. 31, 1903, Fulda, Minn., to July 2, 1960, Fargo, N. Dak.; son of Fred and Lizetta Fredering Dierks; graduated St. Louis seminary, 1928; parishes: Tenstrike, Dorset, Wheaton, Minn. Survivors: Vivian Kruger Dierks; sons Earl, Rev. William, Donald, Frederick; daughters Lorraine Jern, Joanne Avenson, Margarete Aho, Kathleen. Funeral: July 6, Wheaton; interment, Sunset Memorial Park, Minneapolis, Minn.

Henry J. Elling, Feb. 1, 1888, Hamburg, Minn., to Feb. 5, 1961, Geneseo, Ill.; son of Henry and Sophia Sprengler Elling; graduated St. Louis seminary, 1914; parishes: Lethbridge, Bright View, Alta., Can.; Parkers Prairie, Minn.; Geneseo, 1929—54, when he retired. Sur-

vivors: Emily Brauer Elling; sons Henry, Rev. Norman; daughters Ruth Schindler, Millie Wegner, Bernice Taube. Funeral: Feb. 8, Geneseo.

Alvin G. Fehner, Dec. 29, 1897, Cleveland, Ohio, to Nov. 23, 1960, Mankato, Minn.; son of Rev. Herman and Helene Pohlmann Fehner; graduated St. Louis seminary, 1920; missionary at large, Manitoba, Can.; parishes: Duluth, Minneapolis, Mankato, Minn. Member, Minnesota District Board of Directors, 1943—50. Survivors: sons Richard, Rev. James, Robert. Funeral: Nov. 26, Mankato; interment, Sunset Memorial Cemetery, Minneapolis.

C. F. Otto Gersmehl, Sept. 21, 1878, Adell, Wis., to Jan. 14, 1961, Milwaukee, Wis.; son of Karl A. and Fredricka Haas Gersmehl; graduated Addison teachers college, 1904; schools: Winnipeg, Man., Can.; Mayville, Wis., 1915—48, when he retired. Survivors: Pauline Richter Gersmehl; sons Linehard, Harold, Ronald. Funeral: Jan. 18, Mayville; interment, St. John's Cemetery.

Walter F. Hann, Dec. 24, 1886, Town Leyden, Ill., to Dec. 27, 1960, Oak Park, Ill.; son of August and Wilhelmina Klies Hann; graduated Addison teachers college, 1907. Schools: Oak Park, Ill.; Marshall, Wis.; Chicago, Ill., 1912—60, when he retired. Survivors: Helen Schnake Hann; sons Walter, Arthur; daughter Edna Thiel. Funeral: Dec. 31, Chicago; interment, Concordia Cemetery.

Harold R. Kutz, Aug. 19, 1910, Delano, Minn., to Sept. 11, 1960, Bethel, Minn.; son of Fred and Anna Barfknecht Kutz; graduated Martin Luther College, New Ulm, Minn., 1931; schools: Fairmont, Crown, Minn. Survivors: Cecilia Brose Kutz; son Donald; daughter Janet Grams. Funeral: Sept. 14, Bethel; interment, Zion Cemetery.

Louis W. Mahnke, Nov. 4, 1888, Reedsville, Wis., to Sept. 2, 1960, Milwaukee, Wis.; son of John and Hulda Schneider Mahnke; graduated Wisconsin Theological Seminary, Wauwatosa, Wis., 1917; parishes: McNaughton, Greenleaf, Wis.; Milwaukee, 1918—57, when he retired. Survivors: Clara Albrecht Mahnke; son Rev. Edward J.; daughters Carmen Kegel, Phyllis Harms. Funeral: Sept. 6, Glendale, Wis.; interment, Manitowoc, Wis.

Max W. Manteuffel, Dec. 17, 1871, Ziemkendorf, Germany, to Jan. 26, 1961, Streator, Ill.; son of Christlieb and Auguste Nicola Manteuffel; graduated Springfield seminary, 1898; parishes: Carroll, Nebr.; Cheyenne, Wyo.; Osman-Dewey, Ill.; Varna, Ill., 1919—41. Survivors: Susanna Horch Manteuffel; sons Alfred, Walter, Immanuel; daughters Ruth Dietrich, Esther Steffen, Frances Brumfield. Funeral: Jan. 30, Varna; interment, Saint Paul's Cemetery.

Walter Prothe, Oct. 25, 1904, Paola, Kans., to Dec. 26, 1960, Red Bud, Ill.; son of Charles and Emma Grother Prothe; graduated Seward teachers college, 1927; schools: Austin, Minn.; Bremen, Kans.; Red Bud. Survivors: sons Wilbert, Melvin, Eldon; daughters Clara, Loris. Funeral: Dec. 28, Red Bud; interment, Paola.

Carl H. Schlund, Oct. 19, 1882, South Bend, Ind., to Sept. 4, 1960, New Haven, Ind.; son of Friedrich and Caroline Bruemmer Schlund; graduated Addison teachers college, 1903; schools: Herington, Kans.; Fort Wayne, Ind., 1906—54, when he retired. Survivors: Augusta Otte Schlund; son Gerald; daughter Helen. Funeral: Sept. 7, Fort Wayne; interment, St. Peter's Cemetery.

Paul A. Schmidtke, Jan. 10, 1886, Raymond, Minn., to Dec. 1, 1960, Oakland, Calif.; son of Gottlieb and Ernestina Posch

Answers to "Testing Your Religious Vocabulary"

1. **Messiah** (B) — the Anointed. Messiah and Christ are one and the same term, the former being Hebrew, the latter Greek. Jesus was anointed (consecrated for office) with the Holy Ghost to be our Prophet, Priest, and King. Acts 10:38: "God anointed Jesus of Nazareth with the Holy Ghost and with power." See also Luke 4:18. Messiah and Christ are really not names but titles like president, pastor, judge. For this reason Jesus is often called *the Christ, the Messiah*.

2. **Carnal** (A) — fleshly. In Bible usage carnal refers to the sinful, corrupt, worldly nature of man, also called "the flesh" or "the old man." Paul's descriptions of carnal: "sold under sin" (Romans 7:14); "enmity against God" (Romans 8:7); "death" (Romans 8:6). Carnal is derived from *carnalis*, Latin for "fleshly," which is seen in such terms as *carnivorous* (flesh-eating), *carnation* (flesh-colored), and *carnival* ("O flesh, farewell!").

3. **Blasphemy** (C) — reviling God. Blasphemy means "speaking evil" and is applied in the Bible to all speech directed against God and sacred things (Romans 2:23, 24; Matthew 12:31). Jesus was accused of blasphemy "because that Thou, being a man, makest Thyself God" (John 10:33), and later condemned to death on this charge (Matthew 26:65, 66). In the Old Testament blasphemy was a major crime, subject to the death penalty.

4. **Unionism** (B) — a type of joint worship. Unionism, as used in conservative Lutheran circles, means religious fellowship, especially pulpit, altar, and prayer fellowship, among those not agreed in doctrine. It is sometimes described as "church union between those agreeing to disagree." The word is not found in the Bible but came into usage 150 years ago as a result of the "Prussian Union," which sought to unite Lutherans and Reformed on a compromise doctrinal platform. Those favoring this effort were called "unionists."

5. **Ecumenical** (B) — universal. The Apostles', Nicene, and Athanasian Creeds are called ecumenical creeds because they are professed by Christians of all church bodies. The ecumenical movement describes the modern endeavor to unite all Christians in a co-operating unit. The Roman Catholic ecumenical councils, such as the one recently convoked by Pope John XXIII, include members of the hierarchy from the entire Roman Catholic world.

6. **Offertory** (A) — part of worship service. In the Lutheran service the offertory is the congregation's response to God's message in the sermon, usually voiced in chanting Psalm 51:10-12 (Create in me a clean heart, O God, etc.). The organ interlude played during the gathering of offerings is also called an offertory.

Schmidtke; graduated St. Louis seminary, 1911; parishes: Leader, Sask., Can.; Chico-Red Bluff, Orland, Selma, Calif., 1930 to 1943, when he retired. Survivors: Ida Oehler Schmidtke; daughters Doris Manson, Alice Byrne, Erma Carter. Funeral: Dec. 5, Oakland.

Paul A. Stolp, Jan. 17, 1874, Berlin, Germany, to Jan. 25, 1961, Topeka, Kans.; son of Fredrick and Wilhelmine Wertwitz Stolp; graduated St. Louis seminary, 1898; parishes: St. Francis, Netawaka, Kans.; Linn, Kans., 1909—43, when he retired. Survivors: sons Rev. Theodore, Arnold; daughters Eleanor, Agnes Steinrauf. Funeral: Jan. 27, Topeka; interment, Mount Vernon Cemetery, Atchison, Kans.

Martin Henry Tietjen, Oct. 17, 1872, San Francisco, Calif., to Nov. 14, 1960, Temple City, Calif.; son of Henry and Meta Tietjen Tietjen; graduated St. Louis seminary, 1898; parishes: Madison-Venice, Ill.; Crockett, Los Angeles, Van Nuys, Riverside, Arlington, Calif., 1937—51, when he retired. Survivors: Mary Fritsche Tietjen; sons Albert, Hubert, Rev. Otto-Martin; daughters Meta Myer, Agnes Olson. Funeral: Nov. 17, Temple City.

Notices

Ordinations and Installations

Installed: PASTORS

Aho, Jonathan G., Bay Shore, Miami, Fla., by Harold E. Lindeke, Jan. 8.
Alpers, Arlin E., St. John, Battle Creek, Iowa, by Theo. Hoemann, Jan. 15.
Baum, Robert, Hope, St. Ann, Mo., by Walter J. Hoffmann, Jan. 22.
Brill, Henry W., Ascension, El Paso, Tex., by Pres. Walter A. Enge, Jan. 15.
Bushmann, Theodore, Concordia, Bronx, N. Y., by A. W. Trinklein, Jan. 15.
Fackler, William J., St. Paul, Long Beach, Calif., by N. C. Mueller, Sept. 25, 1960.
Haack, Milton G., Rose of Sharon, St. Paul Park, Minn., by Gerhard R. Bluhm, Jan. 15.
Holstein, Robert W., Redeemer, Grand Forks, and St. Matthew, Thompson, N. Dak., by E. H. Yohr and Wm. E. Friedrich, Jan. 22.
Kamrath, Robert F., St. Paul, Wilson, Tex., by E. G. Neunaber, Jan. 15.
Kiisk, Karl, Estonian Ev. Lutheran, Chicago, Ill., by Rudolf Kiviranna, Oct. 23, 1960.
Krengel, George A., Zion, Atlantic, Iowa, by Pres. G. W. Lobeck, Jan. 22.
Krueckeberg, Grant A., St. John, Lombard, Ill., by O. A. Groth, Jan. 8.
Lepper, Karl H., St. Peter, Mishawaka, Ind., by Theodore Kleinhans, Jan. 22.
Melde, Robert H., Mount Calvary, Grants, N. Mex., by E. W. Zimbrick, Aug. 14, 1960.
Meyer, Reuben W., First, Paola, Kans., by Homer H. Kurth, Jan. 22.
Moehring, Erwin, Immanuel, Altamont, Ill., by John Rozak, Jan. 22.
Nissen, Norman, as chaplain, Lutheran Mission Society, Baltimore, Md., by Leslie F. Weber, Jan. 22.
Pflug, Edgar R., St. Stephen, Chicago, Ill., by Henry W. C. Luedke, Jan. 8.
Praeuner, Otto H., Bethlehem, Engadine, Mich., by W. A. Steil, Jan. 22.
Priesz, Paul A., Trinity, Appleton, Minn., by Valentine Hergesheimer, Jan. 15.
Renner, Marvin J., Immanuel, Reeseville, and Trinity, Lowell Twp., Wis., by O. J. Hoffmann, Jan. 22.
Ries, Herbert H., Grace, Liberal, Kans., by Frank Schaefer, Jan. 22.
Roellin, Harold F., as campus pastor, New York, N. Y., by Rudolph P. F. Ressmeyer, Jan. 10.
Rottmann, R. W., Our Savior, Ceylon, Minn., by Clement A. Joesting, Jan. 22.
Royer, Wm. M., Trinity, Herscher, Ill., by Pres. Theodore F. Nickel, Jan. 8.
Sommermeier, George H., Resurrection, Sappington, Mo., by W. T. Rosnagel, Jan. 22.

Stolp, Armin, Grace, Hudson, and Mount Calvary, Fort Lupton, Colo., by F. C. Rhode and N. F. Natzke, Jan. 15.
Symank, Walter H., Zion, Mascoutah, Ill., by Pres. Alfred Buls, Jan. 29.
Wahl, John F., Immanuel, Alameda, Calif., by W. A. Thiele, Jan. 22.
Witte, Louis F., Our Redeemer, Cushing, Okla., by Pres. A. E. Behrend, Jan. 29.

Installed: TEACHERS

Bredehoeft, Erich O., Our Shepherd, Birmingham, Mich., by H. G. Allwardt, Sept. 11, 1960.
Burron, Cand. Arnold H., Hope, Levittown, Pa., by Walter A. Maier, Jr., Sept. 11, 1960.
Geyer, Bernard J., as principal, Faith, Livonia, Mich., by Robert A. Grunow, Sept. 18, 1960.
Gronewold, Cand. Harold, St. John, Lansing, Mich., by A. E. Krause, Jan. 22.
Krieger, Cand. George K., Central School, Topeka, Kans., by J. G. Jacobsen, Jan. 15.
Muehl, Paul H., St. John, Good Thunder, Minn., by Harold A. Bode, Jan. 22.
Muhlenbruck, Charles, as principal, Immanuel, Englewood, Colo., by Frederick F. Hahn, Jan. 22.
Sund, Rudolph A., St. John, Grand Haven, Mich., by Cecil Klages, July 24, 1960.

Official Notices

Rev. Edward N. Bartell, Langdon, N. Dak., has been appointed Counselor of Devils Lake Circuit to succeed Rev. Arthur Dueker, who accepted a call into another District. — L. K. MEYER, President, North Dakota District.

Rev. Paul D. Lehman, Los Angeles, Calif., has been appointed Counselor of Circuit 4 to succeed Rev. William J. Seebeck; **Rev. Orlett D. Brack**, San Diego, Calif., to succeed Rev. Roy G. Gesch. — VICTOR L. BEHNKEN, President, Southern California District.

Rev. John Korcok, Golden Lake, Ont., Can., has been appointed Counselor of the Ottawa Valley Circuit to replace Rev. Ernest Kanning, who will become District director of parish education. — PHILIP L. FIESS, President, Ontario District.

Frederick C. Weisenborn, formerly of Wells-ville, Mo., has resigned from the parish ministry of The Lutheran Church — Missouri Synod and is not eligible for a call. — W. J. STELLING, President, Western District.

Election Result

Asst. Prof. Ralph Weinhold, Milwaukee, Wis., has been called as associate professor of English by Concordia Collegiate Institute, Bronxville, N. Y. — ROBERT C. HAUPT, Secretary, Board of Control.

Valparaiso University Church Music Seminar

The 16th annual Valparaiso University Church Music Seminar will be held at Valparaiso University, April 6—9. It will open with a concert by the University-Civic Orchestra and close with a service in the University Memorial Chapel. The seminar will feature lectures, round-table discussions, choral demonstrations, and organ recitals.

Participating in this conference will be the Westphalische Kantorei from Herford, Germany, directed by Dr. Wilhelm Ehmann. Dr. Ehmann will give a lecture with demonstrations by his choir and instrumentalists of 16th and 17th-century choral and instrumental music. Choirs from Concordia Teachers College, River Forest, and Valparaiso University will also take part. For further information write: DR. THEO. HOELTY-NICKEL, Valparaiso University, Valparaiso, Ind.

Summer School Workshops Concordia Seminary, St. Louis

Parish Administration: June 19—23.
Institutional Chaplains: June 26—30.
For catalog and information write: REGISTRAR, Concordia Seminary, St. Louis 5, Mo.

Available

Pair of brass electric candelabra. Write: MRS. GRACE GUILFOIL, La Grange, Mo.

Nine pews, 8' long. Write: WALTER PETERSEN, Elgin, Nebr.

White altar and pulpit; four-rank track action pipe organ and blower; 12 leaded, colored glass windows; two Communion set common cup; oak hymnboard. Write: R. WALTER SCHEDLER, R. 1, Bear Creek, Wis.

Wanted

Emanuel Schmauk's *Introits for the Church Year*, 15—20 copies each of all four sets. Write: W. T. DREYER, 1322 N. Grotto St. Paul 17, Minn.

Lutheran student from Finland desires German theological books (used), such as *Luther's Works* (St. Louis edition) and volumes by Walther, Pieper, Stoeckhardt. Write: TAUNO SALONEN, Box 140, Concordia Theological Seminary, Springfield, Ill.

Copies of E. W. A. Koehler, *Luther's Small Catechism Annotated*, Koehler Publishing Co., River Forest, Ill., 1946 (out of print). Urgently needed by students, who will gladly pay a reasonable fee. Write: CORRESPONDENCE AND EXTENSION DIVISION, Concordia Teachers College, River Forest, Ill.

Back issues of CTM, LUTHERAN WITNESS, Christian Century, Christianity Today. Write: VICAR JAMES HENSLER, Zion Lutheran Church, Kearney, Nebr.

Pastors: Changes of Address

Albers, Victor G., 222 Carlton Terr., Garden City, N. Y.
Ames, Richard W., 906 Sixth Ave., N. W., Mandan, N. Dak.
Amt, Paul G., 6309 45th Pl., Riverdale, Md.
Bergmann, Paul G. (em.), 1716 S. First St., Tucuman, N. Mex.
Bier, Louis H., 129 Sanborn Ave., West Roxbury, Mass.
Bunnett, Robert W., 205 W. Maple, Lombard, Ill.
Dubberke, Edwin, 2787 N. 67th, Milwaukee 10, Wis.
Fackler, William J., 6434 Cantel, Long Beach 15, Calif.
Foard, Frederick H., 1708 Kinett Dr., Highpoint, N. C.
Gremmels, Chap. (1st Lt.) Delbert W., 46th FA Group, APO 176, New York, N. Y.
Haase, Roland E., 9 Wood St., Pittston, Pa.
Hahn, Arthur A. (em.), 32955 Garfield Rd., Fraser, Mich.
Hilsabeck, Howard, 511 W. Broadway, Greenwood, Ind.
Koller, Walter E., 222 Bruce Ave., Odenton, Md.
Krueger, William F., 1206 First Ave., Vinton, Iowa
Marg, George C., 1620 E. Eighth, Winfield, Kans.
Meier, Alvin C., 2751 S. Karlov Ave., Chicago 23, Ill.
Miller, George L., 104 S. Carpenter, Mart, Tex.
Mock, George W., c/o Emmaus Lutheran Church, Box 517, Tripp, S. Dak.
Mueller, Carl H. (em.), 504-C W. Third St., Brenham, Tex.
Mueller, Chaplain Howard E., Lutheran Hospital, 2639 Miami, St. Louis 18, Mo.
Priesz, Paul A., 150 S. Miles, Appleton, Minn.
Reinbolt, Donald, 909 Vine St., St. Clair, Mich.
Reiss, Chap. (Col.) William J., Hdqs. US Cont. Army Command, Fort Monroe, Va.
Saeger, Chap. Alfred, Jr., Camellia Gardens, Tidal Rd., Norfolk 3, Va.
Schaeffer, Donald D., 1612 Downing St., Ashley Hall Manor, Charleston, S. C.
Seltz, Martin L., 213 Michigan, Elmhurst, Ill.
Wiechmann, H. H., 306 E. 13th St., Hialeah, Fla.
Witte, Louis, 738 E. Cherry, Cushing, Okla.
Wolk, Chap. (Maj.) Henry C., Jr., Hq. 6000th Sup. Wing, Box 4, APO 925, San Francisco, Calif.

Teachers:

Burron, Arnold, 127 Kenwood Dr., Levittown, Pa.
Groth, Elmer A., Jr., 239 Malvern Lane, New Orleans 23, La.
Harms, Gerhard, 1013 Washington Center Rd., Fort Wayne, Ind.
Lutz, Bernhard, Concordia College, 7128 Ada Blvd., Edmonton, Alta., Can.
Wacker, Theo. A., Brownston, Minn.
Zimmer, Richard A., 7930 Lotus Ave., Morton Grove, Ill.

Letters

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

ould Save Time, Money

The chronic shortage of funds needed to lead God's Word brings to mind certain practices in our Synod which, if curbed, could result in a considerable saving. Our methods of calling pastors and teachers frequently waste a good deal of money and time. The undersigned have noted what extremely short periods of time certain of our clergy and teachers remain in one place. The cost of moving them and their families long distances can run into the thousands of dollars. This does not even take into account the long hours that conscientious laymen spend in preparing a new list and in securing all the information pertinent thereto.

Part of the responsibility for this too-quick moving rests on the congregation institution doing the calling. It would seem to us that when this group is organizing its call information, a sense of Christian charity would eliminate from the list men who have not been in their present position at least five years unless special circumstances dictate otherwise.

A vacancy may exist for a period of six months to a year, and during this time a congregation usually slides backward in its work for God's kingdom. In this era, when we hope to expand all our mission activities, does it not make sense to re-examine our practices to discover wasteful methods that have been permitted to exist?

R. AND MRS. THOMAS J. STEVANAK, JR.
Lakewood, Colo.

ies on Bible Versions

I have read the series on Bible translations in the LUTHERAN WITNESS (Nov. 29 and Dec. 27, 1960, Jan. 24, 1961). I am sorry to say that I cannot help but resent the inference that the King James Version is obsolete.

The general tone of the articles seems to sell the RSV, and I can never accept its translation for two reasons. The first is the translation of Isaiah 7:14, which in my humble interpretation rejects the divinity of Christ.

The second reason is that the National Council of Churches collects a royalty on every RSV copy sold. I am a member of the Missouri Synod, not only because it is upheld the fundamental Christian truths but because I am a fugitive from the social doctrines of the NCC.

Please let's stand by the eternal truths and not be taken in by modernism.

Dearborn, Mich. MRS. J. W. MASON

I have been thoroughly shocked by the articles pertaining to the RSV and King James Versions. To me the King James is the inspired Word of God and always will be. We have no business trying to translate it into the modern-day language to suit certain men.

I know that I am not the only one who is not in favor of the RSV. Why not print a few of these letters that come to you and let the people know that not everyone is in favor of it?

Taylor, Mich. MRS. MARGARET THEIS

There must be someone down in Saint Louis who still loves the King James Version, as we do, who would write an article for our Bible.

When people are continually picking apart and changing our Bible, they are certainly undermining the very foundations of our faith.

Taylor, Mich.

ALTON F. SELL

Have our people fallen to such intellectual depths that they can no longer understand beautiful English when they read it?

Someone has rightly said, "The King James Version is the product of an age of faith." Most of today's translations are products of a new age of unbelief.

Taylor, Mich.

THEODORE SMITHEY

I have two children, one a teen-ager and the other eight years of age. They each received a Bible (King James Version) for Christmas. They seem to have no trouble reading and understanding it. Difficult words are easily understood with the use of a dictionary if the person isn't too lazy to use this modern convenience.

Detroit, Mich.

MRS. L. M. PATTEN

I see little wisdom and even less sincerity in publicly confessing my faith in the "virgin birth" and the "Only-begotten Son" while conniving with the enemy of our faith in ridding the Bible of such "obsolete" words as "virgin" and "begotten."

ALBERT ENGELBRECHT

Jefferson City, Mo.

Please be honest enough to admit that the RSV does have errors — very important errors which cannot be overlooked.

St. Clair Shores, Mich. MERLE BASSE

NOTE: The WITNESS has received a number of additional letters in a similar vein — some written with less restraint.

All members of the editorial staff happen to be partial to the literary beauty, majesty, and rhythm of the King James Version. We can sympathize with the person who is reluctant to have his favorite version of the Bible replaced by one that is more "up to date." It doesn't sound like the Bible!

(A future issue of the WITNESS will bring an article, long planned, on the excellencies of the King James Version.)

Yet we of the staff are aware that the King James Version is 350 years old, that many words have undergone changes in meaning, that Bible manuscripts discovered since 1611 give the modern translator a more accurate text for his work. Sometimes in order to get at the exact meaning of a word or phrase, we look up passages in the Hebrew and Greek texts, the RSV, *The New Testament in Modern English* by Phillips, the Berkeley Version, Goodspeed, etc. We thank God that these versions are available to help us understand the meaning of the original Hebrew and Greek.

We must not forget that only the original writings of the "prophets and apostles" were inspired. We have to remind ourselves that the writings of the "holy

men of God" who "spoke as they were moved by the Holy Ghost" have come to us in scores of manuscripts through many copyists and translators.

For this reason our students of theology learn Hebrew and Greek — to get as close as possible to the language in which the inspired writers penned the Word of God. For this reason, too, our Synod has never officially adopted any translation of the Bible.

There is indeed a place for a version of the Bible which speaks in the language of today. For not all members of the church have grown up in homes which train children in the use of the King James Version. Recently Synod's publishing house published *The Christ of the Gospels* by Dr. William F. Beck and advertised it as "The Gospel in Modern Language." Dr. Beck is widely recognized as an able Christian scholar. No one would criticize him for producing another "version" of the Bible, as little as we would criticize efforts of Bible societies to translate the Bible into the languages and dialects of people in foreign countries. Certainly people must have the Bible in language they can understand.

In much the same way Synod's committee of Bible scholars, pastors, and educators is calling attention to the need for a new Bible translation. While they have found in the RSV "very many excellent features" and are impressed by "a uniform excellence," they frankly admit that some wordings in the RSV are not to their liking and point out that some of the changes suggested by the committee were adopted and that others were not adopted (Isaiah 7:14, for example). They also report that the RSV may undergo further and more extensive revision, revision in which a St. Louis seminary scholar will take part.

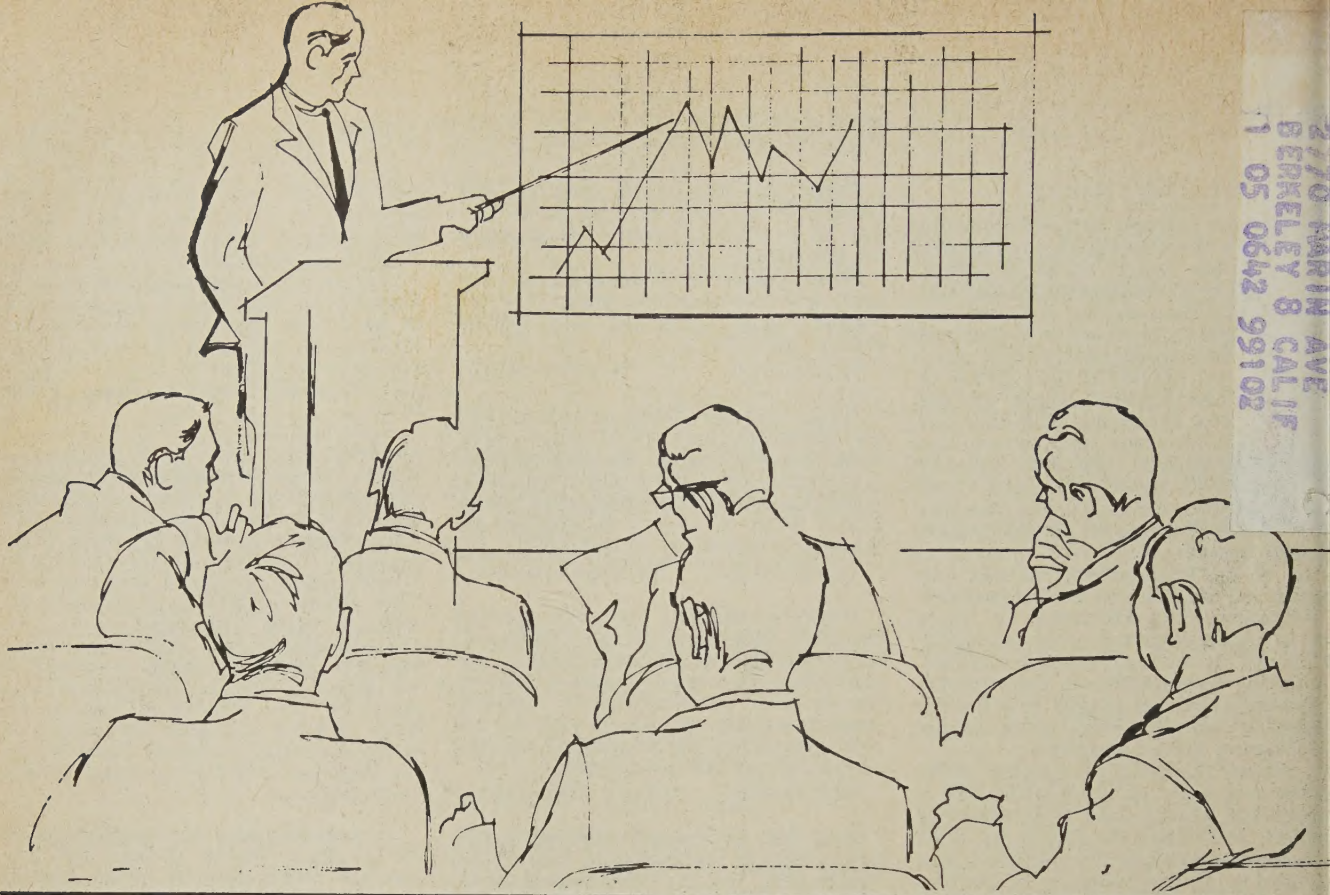
In the Jan. 24, 1961, article the committee reports that it "hopes to concern itself also with other modern versions, such as the forthcoming New English Bible."

"Only on the basis of sound Biblical scholarship," the report concludes, "will we be in a position to decide which translation best serves the cause of Christian worship and nurture and confronts the individual man, woman, and child with the authentic message of God."

We have a file of anti-RSV propaganda and hate literature, which abounds in name-calling, identification with Communism, liberalism, etc. We understand how such literature can disturb Christians.

We are confident that the Advisory Committee on English Bible Versions is honestly endeavoring to keep the members of our church informed on the good and bad points of the newer translations. Time and continued objective study alone will tell which English translation is "best."

Meanwhile we can be certain that not a single "changed translation" or omission from the text casts even a shadow of doubt on any teaching of the Bible. All the doctrines vital to our salvation are so solidly grounded in the Scriptures as a whole that a change in wording here or a probable variation in the text there cannot shake these doctrines in the slightest degree.



270 MARIN AVE
BERKELEY 8 CALIF
1 05 0642 99102

NOW SERVING 600,000 LUTHERANS— AAL KEEPS GROWING EVERY YEAR

New life insurance paid for by members of Aid Association for Lutherans has exceeded, for the 22nd consecutive time, that of the previous year. AAL now numbers 600,000 members who own \$1,807,498,252 of life insurance — an increase of 12 per cent in total insurance in force.

Members of AAL enjoy many fraternal and benevolence advantages. The most important of these is the Special Difference AAL members share — LOWER NET COST life insurance protection.

A COMPARATIVE REPORT SHOWING GROWTH DURING PAST 10 YEARS

1950		1960
\$554,382,227	Total insurance in force	\$1,807,498,252
\$56,855,343	Paid for new business	\$245,978,381
\$2,156,805	Surplus refunds to members (during year)	\$6,716,374
400,483	Number of certificates	721,142
3,192	Number of local branches	3,599
\$133,290,096	Assets	\$332,690,064
\$58,396,773	Benefits paid and surplus refunded to members and beneficiaries since founding date in 1902	\$148,315,576

AMERICA'S LARGEST FRATERNAL LIFE INSURANCE SOCIETY

AID ASSOCIATION FOR LUTHERANS • APPLETON, WISCONSIN

